The cõ=

Plaint of Roderyck Mors/ somtyme a gray Fryre/ vnto the parlia ment house of Jngland hys na= turall countrey/ For the re= dresse of certein wycked lawes/ evell custu= mes ād cruell decrees.

A table wherof thou shalt finde in the next leafe.

(Psalme. liiij.)

Oh lord God/ heare my prayer/ ād des= pise not my complainte/ looke vppon me and heare me.

Jmprinted at Geneve in Savoye by Mychell boys.

54;99

That comune prayers and a sermō ought to be at the beginning of all coūcels. The first Chap.

Of inhaūsig of rētes by lād lords. ij.

Of the forfetting of the landes or goodes of traitours. The iij.

Of the inclosinge of parkes / forestes / and chases. The iiij.

Of selling of wardes for mariage / & her of ensueth adultery / which ought to be punished by death. The v.

Of the iniuries done to the comunalté by the kinges takers. The vi.

Of the suttilté of seruinge of writtes. The vij.

Of promoters / which may wrōgfully trouble a mā by the lawe of Inglād ād though he be cast / he shall paye no charges. The viij

That all iudges ād pleaters at the barre may lyue of a stipend / giuen them of the Kynge out of the Abbey landes. The ix.

Of the cruelneſſe and suttyltyes of the aug=

augmentacion and escheker. x.
Of the prolonging of the lawe/and eer tein abuses in the same et.c. The xi.
That kyngs ād lords of presons shuld find their presoners sufficient foode at theyr charge/ and of men that have lyen long in preson. The.xij.
That men whiche be accused for preachyng shuld not be committed into theyr accusers handes The.xiij.
Of lords that are parsons and vycars The.xiiij.
Of lordes which are shepardes. xv.
Of fyrst frutes bothe of benefices and of lordes landes. The xvi.
Of particular tachements/that all creditours may have pound and poūd alyke/ whan any man falleth in pouertie. The xvij.
That the rulers of the earthe ought to sit in theyr gates/ or els in theyr priuie chamber dores. The xviij.
A godlye admonicion for the abolisshement of diuerse abuses/ād of the seruice to be had in the English tōg.xix

That

That one priest ought to haue but one benefice/and one fermer but one ferme. The xx

Of the inhaũsig of the cũstume/which is against the comune welth. xxi.

A Godly advisement howe to bestowe the goodes and landes of the Bysshops.et.c. after the Gospell/with an admonytion to the Rulers/that they loke better vpõ the hospitals. The xxij.

A lamentacyon/for that the bodye and tayle of the Pope is not bannisshed with his name. The xxiij.

A comparison betwene the doctrine of the scripture/and of the bysshops of Ingland. The xxiiij.

A brefe rehersall/conteyning the whole somme of the boke. The xxv.

O Mercifull Father / all myghté God and ever lasting / being without end or begining / without whom nothing is / by whome alone all thīges have theyr beynge both in Heauen and earth / To the in whome onely is all ayde / to the onely do I crye for ayde In as moch as thou hast the hartes of all man in thy handes (yea even of Prices (that it will pseafe the of thy infinite mercy and for thy sonnes sake Jesus Chryst our onelye redemer / to send thy holy spirite into the hartes of all the degrees of men in the parliament house. that this my complainte maye receyue fauour in the syghte of them that sytte in the parliament / wherby thyngs nedefull maye be redressed to the glory of thy Name / the commodité of the cōmene welth and to the beter prouisyon for the poore / whiche is the thynge that I onely seke / as to the / oh Lorde / it is not vnknowen.

In as moch as ther is no powr but

of

of God/ ād whan soeuer any parsōs be greued/ oppzessed/ oz over poked/ they must resort vnto the hyer powzs foz remedy/ which be ozdeyned of God only foz the same cause/ ād in as moch as the coūcel of parlamēt is the head coūcel of al reams/ foz it beig done with the cōsēt of the kyng/ what lawes soeuer be made therby/ being not against the woozd of God/ we be bound to obserue them: And thogh they be agaīst Gods wozde yet may we not bodely resist thē with any warze/ violēce/ oz insurzectiō/ vnder payne of damnation. But now contrary wise/ as we may not resist the powez of a Pzince/ euen so may we not obserue noz walke in his wicked lawes/ if he make any against gods woozde/ but rather to suffer death/ so that we may ney thez obserue them/ nor yet violently resist thē in that case. Well thē/ in asmoche as the parlament is of suche powz and strengthe/ although I be a Man banysshed my Natyue Countrey/ onelye by the crudelitie of the forked Cappes of Inglande foz speakynge GODS

truthe

truth/ yet seing so many cruel lawes & hevy pokes vppon the sholders of the people of my native countrey (specially vppon the communes) and agayne cõsydering howeiytie the poore be regarded and prouided for/ I can but reken my selfe bound to opẽ and disclose vnto the sayd coũcell of the parliamẽt/ part of the forsayde pokes. The euerlyuinge God graunt/ that they may be as redye to see them redressed/ as theyre predecessours were to bringe the people into such calamitẽ by the making of them/ for the whiche cause I have made this litle worke/ to cause them to haue instruction/ that they may see a reformation/ wherunto they be bounde/ and for such causes be they called to getherof God/ and for no particular or priuate welth to them selues nor yet to the kinges grace.

The

There ought to be commone prayers and a sermon in the beginning of anye councell/ and so long as it continueth also.

The fyrst Chapter.

IT is a laudable thinge/ that in the beginning of any coũcell or assemblie/ the name of God shuld be called vppon/ that he of his mercy will send his spirit to sanctifie the hartes of them whiche beare any aucthorité or stroke ĩ the coũcell or parliament/ that they agree to so che statutes ãd actes/ as be to the settig forth of GODS glory/ the sanctifiẽg of his name ãd augmẽtation of his kigdome. For whan we call vppon God for such thinges we eyther knowledge or shuld knowledge/ that we haue nede of his helpe/ and that we can not without hys assistence/ neyther determine/ nor yet assente to the determinacyon of

of any thing / that may please God / for
yf we coulde / what nede we to call vp-
pon him for any helpe? ād it is certeyn
ād vnfallible / that if we knock / seke ād
crye diligently with earnest and harty
peticiōs / wyth true humblenes of our
harte / and without dissimulacion we
shalbe heard. Therfor I say / it is both
laudable ād necessary / that al coūcels be
begō with prayers vnto our mercifull
father / and in our prayers to opē vnto
hi our necessities / and to call vppon hi
for ayde / to rule our hartes wholly to
seke his glory. But this must be done ear-
nestly with hazty mourning vnto him
not slenderly / not for a face and coustu-
me only / as hath bene hetherto vsed / to
have an vnholy masse of the holy ghost /
rolled vp with discant / pryklonge / and
organes wherby mens hartes be raupt
shed cleane bothe from God / and from
the cogitaciōs of al such things as they
ought to pray for. Wher as it were mo
re conuenient / that they were diligētlye
exhorted and put in minde / to consider
and ponder / where vnto they be called /

and

ād what a rekening god wyll require of them. And for as moch as the moste parte of the lordes and burgesses take it rather for an honour than for an office wherfore they shall answere ād for a dygnitye rather thā for any burthyn/ to be cōmed of the parlament or cōcel howse/ and neuer ponder nor consyder before what thynges in the realme be amisse to be reformed by them/ It were more necessarye in the stea. of the mōbled and minsed masse (wherby neither god is glorified nor the hearers edified) that some honest well learned mā such one as wold neyther flatter lords/ burgesses/ comons nor kynge/ but frankly and freely speake the veritē/ shuld be appoynted to preach not onely at the beginninge of the parlament/ but at the least iij. tymes euery weke/ so long as the parlament endureth/ and to stād in the pulpet by the space of an whole hour at the least/ ād there to tel the LORDES and Burgesses their duties/ and to opē vnto thē soche Abuses as are ānd ought to be reformed in the realme. And let

all

all the lordes and burgesses be bound to be present at euery sermon / or els to be excluded the parlamēt house. If ye wyl seke soch ways / thē will the holy ghost lyght in your councell / or els neuer / for all your prpyng or singinge. And kepe both lordes and burgesses all i one house together. For it is not the ryches or auctorytē that bringeth wysdom. And what shuld one house make one act ān a nother shall breake and disanull the same? that way is not after the doctrin of the gospel. But now / let vs goo to other matters.

The seconde Chapter
Of inhaūsing of rentes by landlordes

Consyder you / what a wickednes is comonly vsed thorow the realme vnponisshed in the inordinate inhaūsing of rentes / and takyng of vnresonable fynes / and euery day worse then other / and euen of them specially / to whome the KYNGE hath geuen and solde the

the lãdes of those Impes of Antichrist Abbais and nonries/ which landes being i there hãdes/ but only for that they lede vs i a false fayth (as their cõpanyons the bisshops styll doo) but for the fayths sake I saye (for the which they were iustlye suppressed) it had bẽ more profitable no doute for the comõ welth that they had remayned styl in their hãdes. For why? They neuer inhaũsed theyr landes/ nor toke so cruell fynes/ as doo our tempozall tyraũtes. For they can not be content to let them at the olde pryce/ but rayse them vp daylye euen to the cloudes/ eyther in rente or in the fyne/ or els both/ so that the pore man that laboureth ãd tyleth vpon it/ ãd is hys slaue/ is not able to lyue. And further if ã other rych couetous carle/ whych hath to moch alredy/ wyll geue any thynge more then he that dwelleth vpõ it/ out he must/ be he neuer so pore though he shuld become a begger ãd after a thefe/ and so at length be hãged by hys ourgoyng/ so lytle is the lawe of loue regarded. Oh cruell tirannie/ Yea

it

it is now a comō vse of the landlorde
for euery tryfell / euen for hys frendes
pleasure / i case his tenāt haue not a lea
se / he shall put hi out of his ferme / wh=
ich thig is both agaynst the lawe of na=
ture ād of charité / also he being ā honest
mā / paying his rēt ād other duty s wel
ād honestly. I thik there be no soch wic
ked lawes nor costumes in the vniuer=
sal world agayn. What a shame is this
to the whole realme / that we say we ha
ue receaued the gospell of Chryst / and
yet is it worse now in this matter / thā
it was ouer fyftie or three score yeares /
whan we had but the Popes lawe / as
wicked as it was: for than leases were
not knowen. And nowe the latynge
ād engrosing of them (leases I mean)
is one great cause of the inhaūsynge of
rentes / wherfore I pray e god these lea=
ses may haue a fall / and come to ā ende
shortly. Loke well vpon this ye
Christen burgesses / for this inhaūsing
of rētes is not only agaynst the comon
welth but also at length shalbe the cle=
ane decaye of the Pryncypal commo=
dité

dyté of thys realme. For why? Thys inordynate inhaũsing of rentes/ which is spronge vp̄ within fewe yeres past/ must nedes make all thynges deare/ as well pertayninge to the back/ as to the bellye/ to the most greate dãmage of all the kyngs subiectes/ landed men onely except. Yea and euen they them selues were more welthie/ whan their landes went at the old pryce. For why? they bye all thigs the derer/ ãd yet the comõ welth is robbed therby not withstãdig as the godly which seketh his brothers welth as hys owne/ wyll soone iudge/ howe be it this matter is so farre gone/ that there is no remedye to the redresse of it/ but one/ and that is this/ If the kyngs grace of his goodnesse wyll consider/ where vnto god hath called hym/ ãd for what purpose. A kig is ãnoited/ to be a defẽce vnto the people/ that they be not oppressed nor ouerpoked but by all godlye ãd politick meães to seke the comẽ welth of hys peple/ so if hys grace wyll call downe the price of hys owne landes as they went ouer fyfty/ yea

forty

fourty yeares ād compell all other lan-
ded men to the same vppon paine of for
fettinge his whole landes / one part of
them to the kinges grace / a nother to be
employed to the comune welthe / ād the
thyrde to the presenter that can iustifye
the matter / a reformacion maye be had
to the syngular ease and commodité of
the commen wealthe / and that manye
ways. For this being reformed aboue
all other actes / shall bryng the cloth of
Inglonde to a continuall vent / and all
vytels to a resonable price / that all clo-
thes of other coūtreys shal stey / where
as Inglysh cloth shal com in place / as
in tymes past it hath done / which thig
old marchauntes and old clothyers cā
tel. Som wyll obiect / and say / it is a cō
men welth to bringe the comodities of
the realm to an hygh price / which I vt
terlye denye to be a commen welth / for
what maketh riddaūce or good sale lo
moch / as whā a cōmodite is at a pryce
resonable: as afore is said whā Inglish
clothes were sold at a pryce resonable /
thā all other forē cloth steyed / tyll that
was

was sold. But now is Inglysh cloth broght to so high a pryce, that the cloth of many coũtreis is sold afore Inglish cloth, and that causeth marchãts to kepe theyr clothes long vppon theyr handes many times to theyr great damage I wyll say farther, in case thys matter be not well loked vppõ the soner, it wil be a greater decay, than is yet perceiued For cloth wyll be brought to so highe a price that they will marre all. Aboue al thigs be ware of extremite, for that ecẽ seketh a mischef for a remedy, for what with the abõdaunce of woll, that goth out by licences and by the staple, foren Realmes mixinge it with theyr course wols, they make better chepe cloth thã Inglysh marchants cã sell yea and better for the price, Whether it be a comen welth to brig cloth to so high a price or not, first demand of the honest fermer, but I speake not of the Extorcyonar, grosser incloser or great shepard, but of the honest pore fermer whether he liued not better whan he sold his wolle at an indifferent and meane pryce, than he

doth now sellig for half as moch more. And I waraũt you if he be none of those destroiers a forsayd/ he wyll saye yea. Than demaũd the clothyer/ if he lyued not better whan he sold his clothes for a resonable price the pak ãd his carseis for xxij. or xxiij pound the pack thã he doth now sellig thẽ for xxx. pound the pack and except it be a few which be inordinate rych and eate owe theyr neighbours. they wyll also saye yea/ and that they gayned more in one pack thã they do now in thre. And as for the poor spĩner and carder/ though they haue a litle mor for their paines/ they pay double so moch for all thigs that goo both to backe and belly/ and scant can get an house to put ĩ their heades or at least not able to furnissh it for their very necessaries. And thus euery one eatig out ã other/ And the onely cause of all these is the inordinate raising of rentes. It is vnresonable to see how moch they be inhaunsed in maner through the reame/ except it be a few such/ whereof the leasses were geuen out ouer xx. or xxx. yeres. And

the

the chefe cause of all this be euē the lād-
lordes, for as he encreaseth his rent, so
must the fermer the price of his wolle,
catell ād all vitels, ād lyke wise the mar
chāt of his cloth, for els they could not
mainteyne theyr lyuīg. And thus I say
the lordes be the only cause of all the de
arth in the reame, God graunt that the
kynges grace loke well vpon this mat-
ter him self, for it is hard to haue it re-
dressed by the parlament, because it pric
keth them chefely, which be chosē to be
burgesses for the most part, except they
wold chose their burgesses ōly for their
vertuous lyuing, discretion, honest be-
hauour ād other Godly qualities, be he
neuer so poore, such as wold his neygh
bours shuld liue as hī self. And wold to
God they wold leaue their old accusto-
med chosīg of burgesses. For whom do
they chose, but such as be riche, or beare
some office in the contrey and cā boaste
ād bragge? Such haue they ever hether
to chosen, be he neuer so very a fole, drō
kerd, extorcyoner, aduouterer, neuer so
couetous ād crafty a parson, yet if he be
rich

ryche/ beare any office/ if he be a ioly cra-
ker and bragger in the contrey/ he must
be a burges of the parlamét. Alas how
can any such studye/ or geue any godlye
councell for the comune welth? But ād
if any man put forth any thing against
Chrystes religion/ or against the comé
welth/ so that it make for the profyght
of antichrists knights ād tēporall ru-
lers of the realme/ they shall be redy to
geue theyr consent with the fyrst. And
whether this be true or no/ let the actes
of few yers past be iudge/ every mā per-
ceiueth/ that there is a faut/ and they be
greued/ that all thinges be at so hyghe a
price/ and som be offended at one degre
of man ād some at an other/ as the mar-
chant at the clothier/ the clothier at the
fermer/ the fermer at the Landelorde/
which is mooste iust of all. In London
and other places there be manye offen-
ded with the great price of vitels/ but fe
we men consyder the grounde and orygi-
nall occasion therof/ that it is onelye
by inhaunsing of rentes fynes/ &c. that
maketh all things dere/ which is an vr-
gent

gent dammage to the comen welth/ ād tyll ye haue a redresse therin / loke to have all things more derer/ make what actes ye can deuise to the contrary. As touching the kinges landes/ some saye/ that he inhanseth none/ and whether it be true or not I can not tell/ but this ā I sure of/ it is as evell or worse. For the chancelers ād auditours take soch vnresonable fynes and other brybes/ that the tenantes were better paye yerelye a greater rent/ for the tenantes are halfe vndone in theyr incomming/ who hath the vantage / God knoweth whether the kinge or that the officers robbe his grace/ ād polle ād pylle his leage subiectes in his name/ which is moost lykest.

Of the forfettinge of Landes or goodes of traytours/ felons or murtherers. The iij. Chapter.

OH mercifull god/ what a cruel lawe is this/ how farre wide frō the gospell/ yea frō the

law of nature also that whā a traitour
a murderer a felon or an heretyke is cō
dempned and put to death his wyfe ād
children his seruants and al they whō
he is better vnto shuld be robbed for his
offence and brought to extreme pouer-
te that hys wife his children or next
kinred shuld not enioy hys lādes whā
they consented not to his death: where-
for to take the landes and goodes it is a
great robry but yet nothig to this that
his credite is not payed for by that me
anes he forfeiteth vnto the king not on-
ely all his owne goodes and Landes
but also that which is none of his. Oh
moost wicked lawes by this cruelte is
many ā honest mā vndone Alas what
can the poore wyfe the children the hus
man or creditour do wirhall being not
culpable in the cryme: if anye of them
be fauty then let thē haue also the lawe
that is death which recōpēseth the cri-
me. No doubte the ryches of mē hath
holpē many an honest mā to his death
by the courtoulnes of the officers that
feyne such things of the king. To this
shall

shall som flattering hypocrite/to wine promociō or lucre(where ī he shal shew that he loueth his owne priuate welth better than the whole commun welth/ or dyscharge of the Kinges conscience) shall obiect ād say/ It is as necessary to forfet the goods and lādes/ as the lyfe/ and specially traitours. And why? for traitours(wil he saye) be manie times noble men of great landes/ wherfore if his child or kinred shuld enioy his goodes ād lādes he might in processe of time be a traitour also/ ād so revēg his fathers death against the king. An other balde reason he wil haply alleadge also/ if the offender shulde but loose his life onelie/ there wold be manie more offēders chā there be. For why? A man cōsiderīg that he shall vndo his wife and childerē/ it shall cause hī to eschewe that euel which he pretended. To the which I make āswere/ what mā is he liuīg/ al thogh he loue his wife ād childrē as wel as ever did mā that will passe more or as moche vppon the wordly goodes of his wife ād childern/ as he wyll do vpō

his owne lyfe. I say no man lyuinge
nor that euer lyued, and thou arte a flat-
terer and a dissembler, whych defendeſt
this cause or any other lyke vnder ſuch
a pretenſe. And thou arte a ſtablyſsher
of wicked lawes. And wher as thou al
ledgyſt, if the chyldern and frendes ſhul
de enioy the goodes and Landes, they
might haply revenge theyr fathers de-
ath, to that I anſwere, pray thou to the
lord God, and all true ſubiectes wyth
the, that he wil gyue grace to the kyng,
to walke in his vocation, to vſe and ex-
ercyſe his offyce, to lyue in the feare of
God ſekyng Gods glory only, ſettyng
forth his bleſſed word, and for the com-
welth to make and ſtablyſsh polycycke
actes, depending of the ſcrypture, and to
make none but ſuch as may be grounded
vpon Gods word, and than for my lyfe,
though the chylde and all hys kynred
with him hauig. xx. thouſand to them,
x. bell neuer ſo moche, the kynge ſhall
not nede to feare, For God wyll defend
him and not his owne power, euen as he
dyd many times kyng Dauyd agaynſt
Saul,

Saul / as it is to rede i the bokes of the kynges / And haue we not exāples at home? how mercifully did God quēch the furie of the people i the tyme of the cōmocīō in the North? I pray God / that we be not vnthankfull for that deliuerāce and such other. Wherfor / I say / let vs pray / that the kynges grace may walke as is afore sayd / ād he shall not nede to feare all hys enemys / for God shalbe his rock / shyld ād defēder. But cōtrarywyse / if he cast of the lawe of God / makyng wicked lawes / ād stablysshing them (wherby Gods glory is mynisshed ād the people of God oppressed) than let him feare / For if God be determined to plage hi / though he kyll not only those which be traitors agaīst his grace / but also their chyldern / kired ād frindes therto it shall not help him / For God shall styrre vp the hartes euē of hys owne frendes agaynst hym / frō which thyng God defend him.

Of inclosyng of parkes / forestes / chaces. etce. The xiij. Chapt.

O lord God / that it wold please the / to open the eares of the kyng lordes ād burgesses of the parlamēt / that they may heare the cryeng of the people / that is made thorow the realme / for the inclosing of parkes forestes and chases / which is no small burden to the comons / howe the corne ād grasse is destroyed by the dere many times / it is to pytifull to heare. It is often sene / that menioynig to the forests and chases / haue not reaped halfe that they haue sowne / and yet somtime altogether is destroyed. And what lande is your parks? be not the most part of thē the most batell ād frutefull grownd in Inglād? And now it is come to passe by wicked lawes that if a mā kyll one of those beastes which beare the marke of no one priuate person / but be idifferēt for all men / commyng vpon his owne ground / devouring his corne or grasse / which is his liffelod ād yet if he kyl thē vpō his own grouñd / beig chase or forest it is felonye / ād he shalbe hāged. What saith the prophet to the makers of this

act

act and such other lyke? Woo be vnto you which make wicked lawes et cetc. To wryte of what vnreasonable lēgth and breadth they b / it is superfluous/ the thinge is to manyfest / God graunte the kynges grace/ to pul vp a greate part of his own parkes/ and to compell his lordes/ knyghtes/ and gentylmē to pull vp all theyrs by the rootes / and to lett out the grounde to the people at sothes reasonable Price / as they maye lyue at their handes. And if they wyll nedes haue some dere for their vayne pleasure than let them take such heathy/ woody/ and moory ground/ as is vnfrutefull for corne or pasture / so that the cōmon welth be not robbed / ād let them make good defēce / that their poore neyghbors ioyning vnto them/ be not devoured of their corne and grasse. Thus shuld ye do/ for the earth is the poore mānes / as well as the rich/ And ye lordes se that ye abuse not the blessig of the riches ād po or which God hath lēt you/ ād remēbre that the erth is the lordes/ ād not yours and be ye certeyne ād sure / that ye shall

geue accoũt vnto the lord/for the bestowig of your ryches. And to you burgesses/seing such thinges will not be reformed but onely by your powr and auctoryté/I say to you/as in the beginning/consider whereunto ye be called/ād for what purpose/not for your owne particular and priuate welth/nor yet for the kinges/in any thing preiudiciall to the comen welth.

Of the sellinge of wardes for mariage wherof ensueth adultery/which ought to be punished by death.
The v. Chapter.

BY mercifull God what Innumerable inconueniences come by selling of wardes/for marige/for lucre of goodes ād lāds/although the partyes neuer fauour the one the other/after they come to discretiō/to the great encreasing of the abhominable vice of adultery/and of dyuelysh dyuorcement/which hath of late bene moche vsed. Now god confound that wycked

custus

cuſtome/ foꝛ it is to be abhominable ād
ſtinketh from the earthe to heaven it is
ſo vyle. what meſcheſe hath come of it/
it is to wel knowē to many mē/ I nede
to wꝛite no further therein. But foꝛ
Chꝛyſtes bloudes ſake/ ſeke a redꝛeſſe
foꝛ it/ and conſyder/ that ye be called to
the parlament foꝛ ſuch purpoſes. And
further/ ye that be godly burgeſſes and
of Chꝛiſts cōgregation/ conſyder that
euen the ſame god that ſaith/ thou ſhalt
not ſteale/ the ſame God ſaith alſo/ thou
ſhal not commit adultery. He that ſtea
leth/ is hanged/ and why ought not he
alſo to be hāged that commiteth adulte
ry? Well/ thogh that vice reigneth moſt
aboundaūtly in noble and rich men/ ād
in the Popiſh ſhauelyngs mooſt ſhame
leſly/ whiche ſhame to take them honeſt
wyues of theyꝛ owne/ I ſay to you th-
at be godly learned/ although it raygne
chefely in ſuche parſons/ ſhame ye not/
noꝛ feaze ye not/ to make it felony indif
ferentlye to all men/ looke you euer foꝛ
your office/ wherunto ye be called/ and
ſeke to diſcharge your owne conſcience

that

that ye may geue a good account at the daye whā ye shall be reygned at the iudgement seate of God, to receyue Judgement according to your dedes.

Of the iniuries done to the cōmunalty by the kinges takers. etc The vi. Chapter.

O my hart is heuy, to see the great yoke that is vppō the comūs, by the parcyall acte of raising of vitels, which is moost greuous euē to the poore sort which rates were made, whā rētes went at a moch lower price, for that which wēt for xx. shillings thā, gooth now for xl. l. yea iij. pound ād aboue in many places, as I have touched in the first Chapter. And therby all thinges must nedes ryse to ā high price. And yet this, by reasō it toucheth the prolight of the kyng ād of the higher powers, must stād fyll in effect to the moost great dāmage of the poor. And if the robry of the puruiers were

knowen

knowen/which bye.iij. tymes almoche as serueth the kyng/and selle it againe to theyr own aduantage/thou woldest say there were no such robbry/and this is vsed in all maner of thinges. For if a man have but a copple of hennes/ād come to the market with them/if these puruiers mete him/they shall take thē from him by force/ād geue him for thē what they lust. Lykewise if a man have a good dogg or houūd/it shalbe taken frō hī without any recōpense/in the kings name whan the king shall neuer see thē Is not this a miserable thing? what is it ies thā robbry? And if the kings grace sawe the actes of the moost part of his puruiers/I ā sure his grace wold cause a great sort of thē to be hanged/as they have deserued. What a pyllage is it to the poore/that not so moch as the poor butter wyfe/but she is spoyled/ād that which stādeth her in .iij. halpēs/shall be taken frō her for .i. penny/dyssh ād all: ād yet she shall not haue her redy mony neyther/but a taly/and somtym neuer payd/lykewise two pens for an henne/

that

that standeth her in iiij. ād aboue. And furthermore, what hart doth not consyder that euen as mē must leave their plowe and haruest to serue the Kynge with theyr cartes, so is it Reason they shuld haue a resonable wages. What is .ij. pēs for a myle? consider ye rulers about the kyng and ye that wyll be coūted Godly burgesys in the parliament They had bene beter to have served the Kyng for ij. pens a mile over .iij. yeares than now for .iiij. pens. Oh lord, open the eares of them, that shuld heare and redresse this matter.

Of the suttiltie of seruing of writes. The vij. Chapter.

IT is a wonderous great abuse, being a great troble to all the kinges subiectes (but specially to the poor) ād greenede to be redressed, that whan a poore mā hath lōge sued a gētelmā, being a lawyer or a mā of any substaūce, or trēdship in the courte, of any suttill wit, and

hath

neither be geuen to blynd nor lame/ but to hym selfe/ to mayntayne his pryde. This cõdicion of the pope is now confirmed in Ingland with an acte of the parlament/ wherby not onely bisshops must pay the first frutes of their bysshopryckes/ but also every parsõ ād vicar of his benefice/ and everye lord the first frutes of his lādes. In which act the popes condicõ is not put away/ but is is .iij. partes greatter than euer it was. For wher the bysshops only did pay the first frutes than/ now the parsõs pay/ the vicars pay/ the lordes pay/ and in cõclusion all men must so oftē/ pay pay/ that a mā if he toke not good hede wold thinke/ that the latyn papa were trāslated into Englisshe/ here is so much paying on every side. But I iudge/ that the kigs grace was never the cause of thys payig/ but they whom the vēgeance of God both hath ād will punisshe. Wherfore I thinck/ if the parlamēt which grāted the kig the first frutes/ wold restore them to the good shepardes agayne/ the kigs grace could be as wel cõtēt to serue

pe

pe out this vncharitable pay pay as he was to put out of his realme that Romish papa / specially seig it is cleane cõtrary to the word of God. ād plain rob bry if mé durst so call it. Heare what the scripture sayeth of the liuig of preachers. Thou shal not mosel the mouth of the ore that treadeth out the corne / that is to say / he that taketh paines to expound the scripture / ought not to be defrauded of his liuig for his labour. And seig that God forbad that no day the ore shuld be mosled frō his meate / he that shuld iij. daies mosel a labozing ore / shuld breake Gods cōmādemēt manifestly. And he that shuld mosel hi vp. xij. daies ād allowe hi no meate at all / shuld be wondred at of all men. And every man wolde say / that he had done the labozig ore wzong / ād contrary to nature also. ād that finaly he had brokē the cōmādmēt of God. And shal not he thā do a Christē prechez wzōg ād breake Gods cōmādmēt / that mosleth hi for the space of xij. monthes / though he neuer so diligently treade out the corne of

Gods

Gods wooꝛd/ that the people may eate
ād diſgeſt it? Yea ſurely/ though .x. M.
generall counſels and as many parlia-
mēts had determined the cōtrary. Let
not men byld their cōſciences ſo moche
vpō the actes of the parlamēt/ foꝛ whā
God ſhall ſay at the day of iudgement/
whye haſte thou taken my mynyſters
liuings frō thē the firſt yeare that they
fed my flock? Thinke ye/ that God wil
allow this excuſe I did it by the graūt
of the parlamēt/ whā as the act of par-
lamēt is clean cōtrary to Gods wooꝛd?
Nay verely/ he will not allow it/ foꝛ ey
ther the miniſter is able and doth his
duety (and ſo is woꝛthy his meate the
firſt yeare) oꝛ els he is vnable/ ād ſo nei
ther woꝛthy to haue wages the firſt/
noꝛ yet the ſecond oꝛ third. It were
therfoꝛe well done/ that it were iacted/
that he that pꝛeched not/ ſhuld haue no
wages/ accoꝛding to the wooꝛde of God/
qui nō laboꝛat/ nō manducet/ he that la
boureth not let hi not eate/ ād that the
firſt/ ij. iij. ād al other frutes of bēfices
after/ ſhuld be gevē to the pꝛecher/ that

laboureth in the lordes vinyarde. And as touching the first frutes of yong lordes lādes/every man can se/ what harme may come therof. The lord hath oftimes whan he dyeth iij. score seruaūts Now if his sōne want the fyrst frutes of his lādes wherwith shal he find his Fathers old seruaunts? He must bidde them shift for them selues/ and so they must take standinges in shoters hyl/ in newmarket heath/ and in stangate hole And so this paying of theyr first frutes is the cause of great theft/ robbry/ murder. For comonly the great theues and robbers/ are the masterles ād castaway courtiers/ or pōpous bisshops seruāts/ that haue no wages of their masters.

Of particular tachementes. etc. The xvij. Chapter.

AN other thing very nedefull to be loked vpō/ is this/ that whā any marchaūt or other by losse of goodes by fortune or the sea/ euel seruauntes/ euel detters by fire or otherwyse/ come to an after

deal

deale and not able to paye his credite at his due time / but by force of pouerte is constrained to demãd longer time / thã ye haue a parcial lawe in makig of tach mẽtes / fyrst come / first serued / to one or ij. shalbe all payed ãd the rest shall haue nothing. And comũly ever the rich shal haue the forder therof by this tachemẽt to the great dammage ãd oppressing of the poore. For lightly the rich haue the fyrst knowledge of such things. Wher fore in that cace / it were a godly way to make it in Englande as it is in diuerse countreis whã any such chaũce falleth that than the moost in nõber of the creditours / and moost in somme / shal bid the rest to doo and geue lyke tyme as do the moost of the creditours. And if it be duly found / that the man be so farre at afterdeale / that he be not able to pay his whole Credite in Reasonable Tyme / that than the lawe may bind them / that euery man may haue pound and poũds alyke / as farre as his Goodes will go / leauing him som what as the lawe shal think good. And this lawe shal be both

neighbourly and godly.

That the rulers of the earth ought to sit in the gates. The xviij. chapter.

Another thig mete for all rulers / euen from the lowest to the highest / to eõsyder and redresse is this. Alas / how long shal men wayte and geue attendaunce vpon rulers / before they can come to the speach of them? ād how many porters be there also to stoppe men frō coming to theyr speche? whā he is past one / he shalbe put backe at the secōd / or if he passe the secōd he shalbe turned at the thyrd / onlesse he be rich or have great frēdes. Oh ye kinges and rulers for the loue of God that ye should ād ought to haue vnto hī that both made vs of nought and whan we were lost by our Sinnes / Redemed vs with the bloude of his sonne / study the Scriptures and / here shall ye see / that iudges and rulers / yea euē the kiges / sate in iudgemēt in the opē gates / as apeareth in the second of the kinges the xix.

chapo

Chapter. Deute. the xvi. the second of Esdras the thyrd chapt. And why sate they in the gates but that the peple, yea even the poorest might come and open vnto the king his owne cause? Than were there not so many ryche lawiers, whych be the poylon of the lawe. For the reuerence of God ye kinges and rulers, eyther sytte in the open gates agaīne, or else let your gates, ye euē all your doores, euen to your pryuē chamber, be wyde opē, for certein howres, and that euery day in the yeare, euē on Easterday and all other dayes, yt neuer requyre as thou mayest perceiue. Exody the xviij. Iudge the peple at all seasons etc. And consider what qualities a iudge or a ruler shuld haue, they must be mē that fear God, and that are true, ād hate couetuousnesse, as is described in the same xviij. Chapter. How many such rulers be in England? Yea they shuld also iudge the people rightuously. They shuld not wrest the law be parcional nor yet take reward, for giftes blynd the wyse, ād peruert the wordes of the rightous

it foloweth in the text. Here ye may se that it is nedeful (as I have touched be fore) that iudges and all other pleaters in courtes haue stipendes of the king/ and there vpon to lyve. For here ye see/ that the scripture saith / gyftes peruert the woordes of the rightuous/ that is to say/ for the giftes sake they wyl not se the right of the poore/ and so they turne right into wrōg/ wherby the pore be of tē oppressed. In germany/ as namely (ī Argentine) the iudges and lords syt o's pēly every day in the yeare/ in their tow nehouse/ laue onely on the sōday/ ād thē also if nede require. And there they eate continually theyr dīners and suppers/ so long as they be in office/ bycause they may always be present to heare the cōs plaint of the poore/ yea euen the porest man in the citie or contrey/ may boldlye com ito their hal or stoue/ they being at dīner/ ād no mā so hardy as to take thē by the sleve/ to let them from the presen ce of the rulers. And there may he open his matter him self without his charge able man of lawe. And he shall be heard

and

and shall not be answered / Tary Syr knave / tyll my lords haue dined. O noble Germaines / God hath made you a lyght vnto al rulers in the world / to rule after the Gospell.

A godly admonicion / for the abholishement of diuerse abuses / that gods glory onely may be sought.

The xix. Chapter.

HOW can that counsell seke a godly reformaciō of things misused whan the counsell it self hath wicked priuileges? Wherfore according to chrystes cōmādement (Matthew the vii.) Pluck out the beame of your owne eyes fyrst and than ye shal the plainlyer see the moate in your Neighbours eyes. See that ye breake fyrst such vnneighbourly / vnbrotherly yea and vngodly pryuyleges as ye your selues do enioy against right and con science / and than shal ye the better se to seke the comen welth. Ye haue a priuiledge which is this / that if a lord a knight or a burgesse of the parlament

house

house or any of their seruants/ owe vn to any of the kigs subiects any sōme of mony (be the debter neuer so rych/ and the creditour neuer so pore) he shall by the priuilege of the parliamēt not paye one penny/ so long as the parliamēt endureth be it neuer so long. Or if any of them or theyr seruaūtes haue done to any man any trespas or iniury he maye not also troble them. What is this but a mayntenaunce of wyckednesse? And how cā wickednes abolish wickednes? but rather increase it. For the Lordes sake looke vppon these thinges and folowe the coūcel of. S. Austē/ let custome geue place to the Truth/ so that the truth may rule all things. Also ther is an other thing/ worthy to be loked vpō which is this. Many noble men and gētelmē retaine seruaūts/ and neuer geue thē pēny wages/ ād scāt a cote/ for some be faine to pay for theyr owne cotes/ ād spēd al that they haue of theyr owne ād of other mennes also/ hoping vppon sō reward/ ād whā he seyth that al is spēt than he wold depart and dare not. And

gay

gay he must goo lyke his fellowes/ and now his frendes fayle him/ what remedy? forsoth shortly euen to watch for a bouget. An other sort there is. ād they be lyght ridig mē/ already/ ād they will liue like gētilmē. And for his bukler or shild/ he wil seke to be retainig to some noble man or gentylman that beareth rule ī the court or cōtry/ though he pay for his owne liuery. And the noble mē ād Gētylmē which shuld be the Punishers of theft/ be the chefe maiteyners of robbry by this meanes/ oftē they rob and be not taken/ but in case he be takē/ eyther he shall haue fauour for his masters sake/ or els bragg it owt with a carde of .x. ye euen face it out that neither the plaintiue nor the .xij. men dare cast a thefe. Or if all this wil not help/ thā procure they the kings pardon. Oh noble rulers/ ye that be Christen in dede/ take hede/ that ye abuse not your auctoritē receyued of god/ for if ye hāg one that hath offended the lawe/ and pardon a nother/ be ye not thā parcial? And no doubt if ye pardon a thefe or a

murtherer/

murtherer / ād they cōmit that offence agayne / so be ye partakers of their wickednes. For why? if ye had done iustice afore / that offēce had not ben cōmitted. Wel / make a prouiso / that no noble nor vnnoble man / shall retayne any of the kīgs subiectes without laufull wages / And set a penalty therupō. Moreover In as moche as it is open vnto all the world / that we haue long walked in a false relygiō / ād haue had confidence in vayne thinges (as in the tradicions of mens Imaginacions) seke to reforme these thinges ād to set forth Christes religiō that we may honour one God only / as the scripture teacheth vs / And to leaue worshipīg ād callīg vpō any creatures in heauen or in earth / for he is a gelous God / and wyll haue no other in his sight Exodi xx. Sē therfor that the people may be taught / that they haue but one mediator / like as they haue but one God and one redemer. And a way with your superfluous holydais / for ī one holday is more Idlenes / whordō ād glotony vsed / thā in x. workīgdaies.

Also

Also away with al your Idols ād Ima
ges both great ād smal. For if no whore
ought to be suffred in the cōgregaciō of
God (as it is writtē in Deuteron. the.
xxiij.) thā ought not the great whores
to be banisshed only, but the small also.
Wherfore, seyng the scrypture calleth
Images whores, Jeremy the. iij And
that ye haue rightfully put downe the
great Images, with whō the peple ha
ue cōmitted spyritual fornicaciō al the
rest euen the least also, are vtterly to be
abolisshed, if ye will take away the occa
siō of spyritual fornicaciō or Idolatry
frō the people. How cā ye for shame suf
fer your selues ād the peple to crepe to
a crosse which wyll rott, seig the scrip-
ture forbiddeth sayig, nō adorabis ea
neque coles, that is to say, thow shalt
gyue thē neyther inwarde or outward
worshippig? Is not this an outward
worshippig of an Idol, to crepe to the
crosse, and to kysse it? What is it elle?
Furthermore, banny sh whoredom ād
other ābhominable vices, not to be na
med, frō your priests ād let them that
wyll

will / haue their wiues / as they had i the
primatiue church / as had. S. Peter / as
appeareth / Mathew the. viij. and. S.
Paul / Philipp. the. iiij. For to forbid it
as our bisshops do. S. Paul calleth it the
deuels doctrine / the first to Timo. the.
iiij. chapter. Now therfore if ye will be
leue the holy goost speakig in Paull / as
ye be bōd to do if ye will beleue i God /
thā shall ye plainly sé / that the bisshops
which forbid that and such other lyke /
contrarie to the scriptures / be deuels.
Thyrdely ye cōdempne that auriculare
cōfessiō which is the prey chamber of
treasō of the bisshops. And let the peple
be taught to confesse them selues to the
lord with a repētāt hart / Who only for-
geueth sinne ād to cōfesse ād recōcile thē
selues to their neyhbours / whom they
haue offended / which haue the key of
losing in that case. But as it is nowe
vsed (namely in axyng of vayne questy-
ons) it doth not myniste sinne / but in-
creseth it. Prouyde also / that prayer ād
fastyng may be set forth / accordyng to
the scrypture / And that the sacramen
tes

tes may be ministred in the mother tōg
ād that all the seruice in the church may
be taken out of the scripture/ the old tes-
tament and the newe (all inuented ser-
uice (as a parte) and let it be said and sōg
ge all in the mother tonge that all maye
loue and prayse god together/ ād so shal
we knowe/ how to prayse the lord. If
ye do this/ as ye be bound/ thē vndoub-
tedly shall the good workes appointed
in the scripture florish among the peo-
ple/ as namely/ to beleue in one god one
ly/ to helpe the saintes in this world/ to
decke ād fede the Image of God/ these
and such other shall we than do of loue
and not seke nor think to be iustified by
thē. But now thorow Gods helpe/ to
brīg these godly actes and such other to
a good and godly purpose ye must first
downe with all your vayne chātres/ all
your proude colleges of canons/ ād spe
cially your forked wolfes the bysshops/
leaue them no temporall possessiōs/ but
onely a competent liuinge. An hun
dreth pound for a bisshop his wife and
Chylderen/ is Inough. If he be an
honest

honest man/and preach Christ sincerely/he can not lack beside/if he do not/it is to moch. And let there be no more degrees among them/but priestes and bisshops as it was in the primatiue church. Now for the goodes of those chātres colleges/ād bisshops for the lordes sake take no example at the distributiō of the abbey goodes and landes/but loke rather for your erudicion to the godly ād politike order of the Germaynes in this cace. Which diuided not such goodes and landes among the princes/lordes and rich men/that had no nede therof/but they put it to the vse of the comē welth and vnto the prouision for the poore accordinge to the doctryne of the Scripture.

That one priest ought to haue but one benefice and one fermer/one ferme.

The xx. Chapter.

THys thig is also to be loked vppon/that euen as one mā may haue but on wife/so let one priest haue but one benefice/

bisshops thé selues (acozding to right) shuld be pnt in pzeson/as well as those whom they accuse/vntyll such tyme as the matter were tried and heard befoze an indifferent iudge/ they wold not be so hastye in accusing. Yea what reson is it/that bisshops shuld haue any pzisons at all/but that al men shuld be bzought to the kings pzeson? Foz it is manifest to all the wozld/that all shautlings wh ich bear the mark of that abhominable whoze of Babylō (Rome I mrane) be not onely parcyall/ but also in dede the very enemies of Chzist ād his mēbzes/ euen as were their pzedecessours Cayphas and Annas of Chzistes owne naturall body. Bysshops ought no moze to be lozds of pzesons/ than was chzist and his apostles/ which were ofte impzisoned/but they never pzisoned man/ wherefoze it is manifest that they be against Chzist. Wh ye rulers/ whp than suffer ye them to haue pzesons in their houses/ where they tozment men most cruelly/ ād pzeuert them of their fayth most suttylly/ād murther thé also? Yet

not so secretly / but GOD seeth them / though the worlde seyth thē not. What pestylent courtes haue they / in which was neuer innocent found / but whan so euer .ij. false knaues shall secretly accuse a man / although he were as ignorant as a chylo of .ij. daies old / yet must he either dye / beare a fagot / or recant / or at least priuyly beare a fagot of cusshes in his chāber as Moyse did / so that who so euer come into their clawes / may not escape quite / belike many times they be the accusers thē selues. But what reason / yea what extreame cruelnesse is it / that eyther in that courte or any other / any man shuld be condemned to death / and haue not the witnesses to com face to face openly in the court / and openly to be sworne? And if the witnesses be foūd periured in that case / let thē euen haue the same death / that the prisoner shuld haue had / if he had bene found gilty. For who so euer sekith the death of an other wrongfully / is worthy to haue the same him selfe rightfully. Wherfore ye that be in auctorytē / loke vpon this

this nedefull matter / and consider the wordes of the prophete Dauid / ye eate vp my people with as lytle pity as men vse to eate breade. Reforme / reforme / though ye wyl not for the loue of God / yet for feare / that the vẽgeance of God lyght not vpon those lawemakers one lye / but vpon other also for that cruell lawe that was of late made / that a man shall be condemned to most cruell death / and not to be brought in to open iustyce / as were the seruãtes of God / Barnes / Garet ãd Jerome so that he shall not answere for hi selfe. I thinke there were neuer so cruell lawes made vnder the sonne as the most part of the lawes that haue bene made with in these few yeares past. Death / death euen for tryfels / so that they folow the high pristes ĩ crucifiẽg Christ sayig / Nos habemus legẽ / et secundũ legẽ nostrã debet mori / we haue a lawe ãd by our law he ought to dye / this mori dye / dye / went neuer out of the pristes mouthes sens that time / ãd now they haue poysoned the tẽporall rulers with the same. Wel / serch

 the scriptures /

tes (which be against you) and repente in tyme. And ye that haue bene the auc-thors of such actes, seke to redresse thē, for discharging of your owne consciēce If ye loue the lorde follow the example of them which grounde all their iustice vppon Gods woorde as in dyuerse cy-ties in germanye this directyon is takē for those that be heretykes in dede as be the anabaptistes ād suche other. Their direccion is this, they lay no snares nor grinnes to catch mennes lyves frō thē, as doo our forked bearewolues, but in cace any heretyke do hold any vngodly opinion contrary to the scripture, ād so be a teacher or a seducer of the People in theyr wicked sectes, thā shall he be cō maūded to come afore the iustice wher as shall be certein learned men, whiche shall dispute and open the scriptures vn to him, and fatherly exhort and cōmaū-de hī to leave it. If he soo doo he is bro therly receyued into the congregatyon frely, and not tost ād turmoiled as our forked dragons do with Christes mē-bres. And after, if he cōtinue in his wic

ked

kednes/ oz at the firſt wil obſtinatly cõ
tinue and reſiſt the manifeſt truth/ thã
they baniſh hi their contrey oz citie vpõ
payne of his head. And than if he wyll
willfully oz rebellioufly pzeſume to co=
me into their coũtrey oz town which he
was fozbiddé/ he ſhall loſe his head as
ryght is becauſe he bzeaketh the cõmaũ
dement of the temporall powers/ and
not foz his faith ſake/ neyther put they
any man to death foz their faiths ſake/
foz faigth is the gyfte of God/ as wyt=
neſſeth. S. Paul in the fyzſt Chapter to
the Philippians/ ſo that no man can ge
ue an other faith. Now lett all men iud
ge/ whether theſe mé oz our bloudye byſ
hops goo nereſt the ſcripture.

Of lozdes that arr parſõs and vicars
The xiiij. Chapter.

YE that be lozdes and burt
geſſ s of the Parliamen
houſe I require of you in
the Name of all my poore
bzetheré/ that aze Engliſh
mé ãd mébzs of Chziſts body/ that ye
can

cōsider well (as ye wyll answere before the face of almighty God in the day of iudgemēt) this abuse, ād se it amended. Whā as antichrist of Rome durst openly with oute any vyser, walke vp and downe thorow out England, he had so greate fauor there, ād his childern had soche craftye wittes (for the chyldern of this world are wiser in their generacion thā the chyldern of light) that they had not onely almost goten all the best landes of England in to their handes, but also the most part of all the best benefites, both parsonages ād vicarages which were for the most part all impropred vnto them. And whā they had the giftes of any not ipropered, they gaue them vnto their frendes, of the which always some were lerned. for the monkes found of their frendes chyldern at scole. And though they were not lerned yet they kepte hospytalyte, and helped their pore frinds. And if the personage were ipropred, the mōks were bōd to deale almesse to the pore, ād to kepe hospitalite as the wrytīgs of the giftes of

such

such personages and lādes do playnly declare in these words, In puram elee mosinam. And as toching the almesse that they dealt and the hospitalyte that they kepte, everye man knoweth that many thowsandes were well releved of them, ād might haue bene better, if they had not had so many greate mennes horses to fede ād had not bene over charged with such ydle gentylmen, as were never out of the abbays. And if they had any vicarage in their handes, they set in sometime some sufficient vicar, (though it were but seldome) to preach and to teach. But nowe that all the abbeys with their lādes, goodes ād improperd personages, be in tēporall mēnes hādes, I do not heare tell, that one halpeny worth of almes, or any other profight, cometh vnto the people of those paryshes. Your pretence of putting downe abbeys, was, to amēd that was amisse ī thē. It was far amis that a great part of the lādes of the abbeys (which were geuen to brīg vp lerned men, that might be Preachers to

kepe hoſpitalité / and to geue almeſſe to the pooze) ſhuld be ſpend vppon a fewe ſuperſticious monkes / which gaue not xl. pound in almeſſe / whan they ſhulde haue geué ij hondreth. It was a miſſe that the monks ſhuld have perſonages in theyr hãdes ãd deale but the xx. part therof to the pooze / ãd preached but ones in a yere to thẽ that paid the tithes of the perſonages. It was a miſſe / that they ſcarſely amõg xx. ſet not one ſufficyen' vicar to preach foz the tithes that they receiued. But ſee now / how it that was amiſſe / is amended foz al the godly pretenſe. It is amended even as the deuell amẽded his dames legge (as it is in the prouerbe) whan he ſhuld haue ſet it ryght he brake it quyte in peces. The monks gaue to lytle almoſſe / and ſet vnable parſons many times in their benefices. But now where xx. poũd was geué yerely to the poze / in moze thã in C. places in Englande is not one meales meate gevé. This is a feare amendedemẽt. Where they had always one oz other vicar / that eyther preached oz hyred

reed some to preache/now is there no vi-
car at all / but the fermer is vicare and
parsõ all to gether/ ãd onely an old cast
a waymonk or frire which can scarsely
say his mattens/is hyred for xx. or xxx.
shillinges meat and drinck/yea in some
places for meat and drinke alone with
out any wages.

I knowe ãd not I alone/but xx. M
moo knowe more than v. C. vicarages
and personages/thus well and gospely
serued/ after the new gospel of Inglãd
And if a man say to the fermers/ why
haue the peple no prechers? seing ye ha-
ue the tythes and offring ye shuld find
preachers. They wyll answere/we ha-
ue hyred the personages of thys or that
lord/and he or he is parson or vicar/we
pay for the tithes and offringes to the
lorde that is parson. Well than / I saye
vnto the my lord parson and vicar thou
doest wrong/to have personages and vi
carages to have the tenth pyg/the tenth
sheafe/the tenth lambe/goose/fleece. and
so of all other thinges / seing that thou
art no minister nor no priest of christes

churcH

teach/noꝛ do any office of a parsō oꝛ of
a vicar/but polle and pylle. What canst
thou say of thy self my lord parson and
vicar? thou wilt say parauēture/the kig
gave me the abbeye and all that longeth
therto which had thē geuen him by the
parlament. Therfoꝛe if thou speake a-
gainst my being parsō ād vicar though
I nether preach noꝛ teach/noꝛ yet pꝛo-
cure none to do it foꝛ me/thou art a trai
tour/ foꝛ this the xiij. article of our cre
de added of late/that what soeuer the
parlement doth/must nedis be well do-
ne ād the parlamēt oꝛ any pꝛoclamati-
on out of the parlament tyme/ can not
erre. Therfoꝛe let no man be so hardye
in payne of death/to speake oꝛ complay-
ne/foꝛ the rednesse of any thing that is
done a mysse/ eyther by the parlament
oꝛ by any pꝛoclamacyon. If this be so
my lord parson/than haue ye bꝛought
Rome home to your owne doꝛes/and
geuen the aucthoꝛitē to the kinge ād to
the parlament/ that the carnal bisshops
gaue vnto the pope/which was thys/
Si papa etc. If the pope thoꝛow hys

tau

faut shuld send infinite thousandes to to the deuell/yet must no man speake as gainst hi. And if ye haue geuē the same auctorité vnto the parlemēt that the pa pystes gaue to their generall councels/ that is/that th y cā not erre/ād what so ever is ones determined i a general coū cel must nedes be true/ād of no lesse auc torité thā the gospel/if this be so/it is al in vaine to loke for any amēdemēt of a ny thing. And we be in as evell cace/as whā we were vnder the bisshop of Ro me if we have all the lawes of hi cōfir med with fyre ād death. Surely the po pish bysshops whā they were robbed of the pope of Rome/they wold nedes ha ue a pope/and therfore they wold hāue made the king theyr pope/ād they gaue hym aucthoritye to do all thynges In Inglād/that the pope did in Rome/as to forbidde mariages certei tyme in the yeare/and thā to sell licences for the sa me/to sel licence to eate flesh in lēt. And the popes proctor laide that he myghte make saints also. And least there shuld wāt any thig to a perfight popedō/the

bysshops

biſhops cauſed a proclamacyō to be ſet out in the kings name/that from henſe forth the ceremonies of the church that were of the popes makig/ ſhuld no more be takē for the popes ceremonies but the kings and ſo they made the king father to the popes childern. But I ā ſure/ though the biſhops wold make the king pope he wold not tak it vppo him And I truſt that every daye more and more his GRACE ſhal ſpie their wyly Popiſhe intēts. But to you my lorde parſones/how can ye defend your ſelues if a man ſhuld bring this argumēt againſt you/ and proue you all theues/ that haue perſonages and vicarages in your handes/ād can not preach. Chriſt ſaith Iohan the x. he that entreth not into the ſhepefold by the dore/but climeth in ā other waye is a theefe ād a murtherer/but ye entred in an other way/wher fore ye are theues ād murderers. That ye come not i by the dore/ I wil proue it thus/ Chryſt is the dore/but by Chriſt ye came not into the ſhepfold/that is/to be parſōs ād vicars/ for ye grāt that ye

came

came i by the act of parlamẽt / ãd the act of parlamẽt is not Chriſt / for it is not confirmed by Chriſtes word / therfore ye came not by Chriſt / and ſo be ye theues and murtherers / as your workes proued of late / in ſhedding of the blode of ſo many true prechers ãd ſhepardes / which ſpent their lyues for their ſhepe. If this argumẽt be not ſtrong inough / what ſay ye by this? All they that come before me (ſayth Chriſt) are theues ãd robbers / ye come in to the ſhepefold before Chriſt / ergo ye be theues and robbers. To come in before Chriſte / is to be a parſõ or a vicar before Chriſt ſend him / And ye came in before Chriſte ſent you / for he ſẽdeth none to be ſhepardes / but ſuch as he knoweth to be able to fede his flocke / ergo he never ſẽt you / for he knoweth you vnable to doo that office. And thus to conclude / ye be theues and robbers / for a thefe commeth not but to ſteale and to kyll. Wherfore giue ouer your perſonages to learned men / ãd enter not in to other mennes vocaciõs to rob the miniſters both of their

office

office and of theyr liuing/ that ye be not punished of God. But if ye wyll neues be parsons and vicars still/ and haue al the Profightes of the parsonages/ ād will haue all/ euen to the tythe eg of a poore woman that hath but two hēnes/ ye must haue the paines that belōg to such parsons as you be/ Heare what almighté God saith vnto you my lordes/ which will be parsons and pastors/ Ezechiell. xxxiij. If I saye vnto the wicked thou shalt die the deathe/ and thou speke not vnto him/ to kepe the wicked from his waye/ the Wycked his owne selfe shall dye in his wyckednes/ but his Bloude shall I require of thy hād. Marke wel lord parsón/ for this is sayd to all them that are parsons/ ād take wages and lyuing of the peple/ as tithes and offringes/ for feding of thé with Gods worde/ or els by what title canst thou chalēge the tythes? loke wel vpō this matter/ and byld thy conscience vpō Gods worde.

Of lordes which are shepardes.

The xv. Chapter.

What

When the ſpiritualty was in proſperité/ād had the vpper hand in the reame/ they dyd tarye excede the tēporall lordes in couetouſnes/but after they had a fa'l/and the lordes hauing theyr ſpoyles/the ſame pocke that was in the clergies wine ād cloths/hath ſo ifected the gētelmē of the tēporalitye/ that they cā not be content with the ſufficient lyueslodes that their fathers left them/ but they wyll inhaūce/not onely the rentes of theyr landes yerely(which they nede not to do) but alſo to gett ryches/ they will become parſons/vicars/ mylners/ maſons/and ſhepardes/ſo that no man that was wont to lyue by his ſhepe/can now haue any paſtor for thē/ by the reaſō that lordes floks eate vp the corne medows/heathes ād all to gether. Theſe gētelmē wil ſay/that we wil kepe no ordre/whan we breake a ceremony of the pope. But what ordre kepe they/that neuer toke ordre in their life/ād inordinatlye take the liuig of the miniſtres of the church/ād thruſt them ſelues into other

mēnes vo-

nes vocation. And where as they shuld be lozdes and rulers/ they become parsons and shepardes/ and marchantes/ so that no man can have any lyuyng foz them/ it were necessary/ that this were amended/ and that no lozd had moo shepe thã/ be able to serue his house ãd he doth excede/ to forfet his whole stocke/ halfe to the king/ and halfe to the cõplayner.

Of first frutes both of benefices and lozdes landes. The xv. Chapter.

FOR as moch as we have denyed the popes name/ it is cõueniẽt that we also denye al his naughty condycyõs therwith/ that al the whole pope with all popistry may be vtterly denied and banisshed. The pope ex plenitudine potestatis made a law that every bisshop shuld lacke the fyrst yeare all the frutes of his bisshopryke/ though the bisshop were so wozthy his liuing the first yeare/ as the wozthiest of all the apostles. And he ozdeined/ th at these first frutes shuld ney

hath obteined iudgemēt and a finall ēd
in the comun lawe and is come to the
poynt that he must have a wryt to atta
che the body of his defēdaūt. alas how
many wayes/yea how many gyles and
Sutiltyes be there/to avoyde and esca-
pe the seruing of the kings wryt? First
one writ may serue but for one shire as
thogh the king were lord but of one she
re. But I demaund why may not one
writ serue in all Sheres/yea in all pla-
ces vnder the kings dominion/wher so
euer he or his may find his defendaūt?
surely there is no godly reason why to
the contrary/but even the onely priua e
welth of sotte lawers. And as farre as
I cā learne/one writ lasteth but for o-
ne terme/ād the next terme he must be
at charge to come vp or at least to sende
somtime iij or iiij hundreth myle for an
other. And why shuld it not stād in his
full strēgth tyll it be serued? No why/
but the why a forsaid. Agai/no mā may
serue it/but the sheryf of the shere or his
man and so many tymes it is sene that
the sheryf or his mā (and lōtym both)

playe the falſe ſhrewes / in geuinge the partie warning / to kepe him out of the way or to go into an other ſhere / tyll the poore man or his frende be out of the cõtrey / or tyll the date of the writ be exprꝑred. Alas / why is not every mã aſhered in this cauſe / as well as every man is a bayly to attache a felõ? ſure / there is no cauſe why but that it is not the profyte of the ſhered / or els that men be not ſtudious to make lawes for the profight of the comen welth. Why the innumerable wyles / crafres / ſotilties and delayes / that be in the lawe / whiche the lawiers will neuer ſpie becauſe of theyr priuate lucres ſake / wherby the comen welth is robbed. They be almoſt as evel as the wicked biſſhoppes and prieſtes of Anti chriſte / ſave onelye that they robbe vs but of our tempozall goodes / and not of our faith.

Of promoters / which may wrõgfully by the lawe of Engiand trouble a man et cet.

The viij. Chapter.

Yeare

HEare ā other as euel as that or worse. What an vnreasonable law is this/that it shal be lefull for any wycked parson to commense an action against any honest man/in as false matters as can be diuised? And if the cace be soch that the kinge haue any interest in the matter/or that it anye thinge toucheth the kinges profight/although it be founde false by the law/ād that the law passeth with the true honeste mā/yet the villane promoter shal not only escape punisshemēt worthily deserued/but also shall paye no penny to the poore true mans charges. And why? because it toucheth the kinges profight/as though it were laufull for the king to robbe or trouble hys subiectes wrongfully. Oh wicked lawes/how cry al the prophetes agaist them and the makers of them? wherfore be ye learned ye men of the parlemēt that ye may see to reforme these so wycked lawes/lest ye be partakers ī rewarde with the makers of thē/lest at lēgth (as the prophete warneth) the lorde be

wrath with you and plage you / that ye perish from the ryght way etc. Al any lawiers and other will make obiectiõs to this / and say it were no reason they shuld be sewed / for it is a comũ welth / wherfore the kinge shuld paye no charges. To whom I answere as thou art blind in Gods worde so is this a blind obiection. Admit that it were a comen welth If the promoter sue in ryght ād the defēdaūt be cast / no doubt the kings part is recouured euery penny (if the party be so moche worth) well than / is the gaines of that which is recouured / beare the losse of him which is wrōfully sewed. And this is to be considered / because the Promoter payeth no charges though he be cast / it is a great corasing to him / to trouble his neighbour / for he knoweth the worste is to beare his owne charges.

That all iudges and pleaters shuld haue vppon a stipend etc.
The ix Chapter.

Now

NOw wold I wissh a thing wō
derous neadefull to the comu
ne wealth / yet by the waye of
peticion (although the kinges grace be
bound in conscience so to do) that in as
moch as his grace is come to great ri=
ches by rentes in maner innumerable
of the abbeylādes deposed (which was
ryghtfully done) for which cause I say
his grace is bound to study som waye /
that part of the yokes of his subiectes
maye be eased / as I thinke no one way
better than this. In as moch as men
be naturally geuen to trouble one an o=
ther and comunly the wyddow and fa=
therles / ād such as lacke riches and frē=
des / be put ever to the worst by reason
that the riche filleth the purse of the la=
wiers / which the poor is not able to do
and therfore his cause is not heard / for
comenlye the lawier can not understād
the matter tyll he steale his mony. For
this cause I say I wold wish that such /
as preache before the kinges grace and
his concellers also wold moue him by
the waye of peticion to put part of the

landes to some godly comen welth. As to geue a stipend to al and every man of law that sitteth as a Judge or pleateth at the barre i any of his high courts thorow the reame, that every one may lyue (acordig to his office) lyke a lawier, ad not lyk a lord, as they do with such goods as they haue gottē by robbig the por I meane not, but that the suters shall pay for writtig all thinges but for coūcell or for his pleating to pay nothing. And writings also had no in se nede to be loked vppon, for in diuerse courtes for writting one syde of a shete of paper in which shall not be past x. or xij. lynes he will haue ij. grootes, where as ij pēs were to moch. Wel to the purpose a forsaid, ād that the lawier shal tak no pēny of no mā. I meane nether the iudge nor the pleater at the barre, in payne of lousig his right hād, ād to be banissed frō pleatig for euer. Which wil be ā occasiō that the pore shalbe heard as wel as the riche and than wold they discorage mē to trouble theyr neighbours wrongfully, where now they be maintayners of

dis

discorde for their Pryuate lucres sake which pryuate lucre of the lawyers is a bayte to set men to gether by the eares in the lawe.

Of the cruelnesse and subtilties of the augmentacion and escheker.

The x. Chapter.

BY that the kinges grace knewe of the extorcion oppression and byrberye that is vsed in his two courtes, that is to say of the augmẽtacio ād escheker, but specially of the augmẽtacion. There hath bene moch speaking of the paynes of purgatorye, but a mā were as good in a maner to come into the paynes of Hell, as into eyther of those two courtes. For if the king haue neuer so litle interest all is ours. So by the subtilté of the lawe for their ounē aduātage they make many times the king to robbe his subiects, ād they robbe the king agayn. Loke vppon the clerkes of eyther of these courtes. At his incūming he shall bring in maner nothing, but pēne and Incke, within a lytle space shall

pur

purchesse xx.xl.l.ij/or.iij.hūdreth marke a yere. Well it is a comē saying amog the people/ Chryst for thy bitter passiō saue me frō the court of the augmētaciō I haue knowen diuerse/ whiche haue spē moch mony in that court/ and yet at lēgth they have gevē ouer theyr matters and had rather lose all their expēses than to folowe it/ so endlesse and so chargeable is that court. And there is such oppressyon and extorcyon in these ij. courtes. that all the subiectes of the realme (so farre as they dare) crye oute vppon them.

Of the prolonging of the lawe/ and of certein abuses of the same. The xi cha.

O Hlord God/ who loketh for any brefenesse of sutes in the lawe/ but men be differed frō tyme to tyme/ yea from yeare to yere/ ad drawne out of such a lēgth with prolongacions/ ād be at such charge that I know many men which have gevē ouer their right rather than to folow the lawe/ so proffitable it is to the

lawiers

lawiers / to the great dāmage of the co-
men welth / yea euen in the comen lawe
be there great abuses and amongst ma-
ny other / this one I note / that the plai-
tyf shall many tymes spend as moth as
the matter is worth before the defēdāt
shall make hi answere. This no doubt
is an vndoying to the poor / ād a defēce
for the rich / for in so long hanging befo-
re he can come to any point / the rich mā
weryeth the poore. Cut shorter your
processe for shame / for that might well
be determined i one terme / which ye do
i iiij And now a daies the lawe is ēded
as a man is frended / yea and euē in the
chancery there are many abuses / and a-
monge other this is one / that the defen-
daūt shall be sworne vppon a book / and
shall swere falsly / and so it shall be foūd
by the court / and the matter shall passe
agaist hi with plaitife / so that the court
seith by theyr owne sentence and iudge-
met / that he is periured / ād yet is there
no punisshement for periurig in that ca-
se. And why? All for the profight of the
court. For if periury wer punished in
that

that case/as it shuld be in that and in all other/than shuld the court lose a greate somme of mony in the yeare/ For than wolde but fewe men so boldlye defend wronge causes as they doo/ but wolde seke to agré with their playntyfes/ and pay their due/ ād make recompense for iniuries as they commit. I dout not/ but if my lord chancelor did pōder well this matter/ he wolde be the firste that shuld see a remedy in it. An other thing also worthy to be loked vpon/ is this/ O lord/how mē be tossed frō one court to an other? yea and that for small matters/and in manifest and plaine causes euen vpon a plaine obligacion. This matter is surelye meadefull to be loked vpon. Make no admit no iudge to sit in any court/onles he be able/rightfullye to iudge anye matter or cause/ that shall be commenced in that court. And being sufficiēt to iudge such causes/ what shame is it to remoue it from that court to an other/ as though the kynge were more stronger or more Juster in one court/than in an other? which surely is nothynge but a buckler and defēce

for the wicked ād rich/ to prolōg delay/ and to wery hym that is in the ryghte. Make no iudges therfore (I say) but soche as be godlye learned/ and able to iudge betwene man and man. And let all rynges be fynyshed in that courte where they be begonne onlesse men appeale in cause of Life and death/ or for greate ād weighty matters/ which may be brought to one head court of the realme/ And to haue no remouing but to that one Court/ as it was in Moises tyme.

Breake downe som of your courtes for ye haue to many/ beig so filthily ministred/ The court of the mayshalsé. I cā neither thinck/ speake nor write the slendernesse and vnreasonable charges of that courte if the king knewe what boytrye were theyr vsed/ I thynke he wolde neuer suffer them moze to kepe courte or els he wolde loke other wyse vpon it. It is mecuell/ but onely that GOD is Mercifull/ that fyre descend not doune from HEAUEN/ and destroy that court/ and the augmentacyō.

That

That kyngs ād lordes of prisōs/ shulde fynd their prisoners at their charge sufficient fode/ et cet. The. xij. Chapter.

I See also a pitiful abuse for presoners. Oh Lord God/ their lodgynge is to bad for hogges. ād as for their meat it is euel inough for dogges/ ād yet the lord knoweth/ they haue not inough therof. Consider all ye that be kynges ād lordes of prisones/ that in as much as ye shut vp any man frō his meate/ ye be bound to gyue him sufficient fode for a man/ ād not for a dogge. Cōsider/ that he is thy brother ād the Image of Christe/ if he beleue and repente for his wicked ded/ what so euer he hath done. And if he offend the lawe/ let him haue the lawe (as afore is sayed) acordynge to the offence. If it be death/ than let hym dye/ and for the tyme that he is in thy preson/ vse hym lyke a Christyan/ For to put a man to death vncondemned/ is to commyt murder/ And to put a man in presō ād to prouyde no meate for him so that he sterue for hunger before

foze he be condemned / is no lesse thā to put him to death. Wher foze it must nedes folow that they which put men in pzeson / and suffer them to dye foz hunger / are no lesse thā murtherers. Furthermoze perchaunce thy crueltie in ministring vnto him soch euyl lodging and wozse fare / may cause him to fall into desspaire / and so thou foz not ministringe vnto him that which thou arte bound / mayst be partaker of his desperacion. Many times also true men cōe into pzesons / well / whether he be true oz false / yet let him be vsed lyke a man / and not lyke a beast. In some pzisons / though it be but foz the pleasure of a rular / he shall beare his owne charges / which be so vnreasonable / that it is nedefull to be reformed / foz soche as be poze pzisoners / ād foz the helth of their bodye desir to be in comunes / and to haue a bed / he shall pay .iiij. tymes moze foz it there than in the derest Inne in England / beside the charges whā they be quit / ād yet neyther his fare noz hys lodging shall be very gay. It were moze

conue-

conuenient/ that the kepers of prisons had a stipend appointed/ onto thē/ than to lyue by polling the poore priloners/ ād to augment their sorrow. An other thinge also cōmith to my minde/ which is wōderous nedefull to be loked vpō. Ther lye in the marshyalle diuers pore men/ some haue liē. vi yea. vij. years/ cōming vp to sue for lād/ som for more and some for lesse/ whether their tytle be good or bad I knowe not/ but by reason their aduersaries be stronger than they/ they haue foūd the meanes to cast thē in prison ād neyther can they come to their answere/ nor knowe what is layd a gainst them/ nor yet be suffred to depart preson/ but lye there more lyke dogges than men. Yea and likewise in newgate there lye seruantes by the cōmādemēt of their masters. Alas/ what ā heuy case is it? it were mete ād necessary/ and a thing to be ernestly desyred/ that what so euer he be/ that imprisoneth anye parsō without a iust cause or due profes/ that he were cast ī prisō hī self/ so lōg as the other party laye there

wrongfully/

wrongfully/ and also to forfet the halfe of his goodes or landes (which as shal be found better of them both) to be diuided in ij. partes/ the one to the kyng/ ād the other to the parson wrōfully impresoned/ this were a good snaffull for the tyrauntes and oppressers/ and yet but rightfull and charitable. No doubt every aldermā of london hath power which thy vse often for theyr plealure/ and to accōplysh theyr tyranny/ that they may cast a poore mā in presō for certein dayes. And whan his dayes be expired/ he borroweth his brothers auctorité/ ād so may goo thorow the xxiiij. aldermen Yea many tymes they Presō men for theyr frendes pleasure? though the party have deserued no such punisshemēt. This is a cruell and heuy tyrannye ād yet there is no lawe to punish it.

That men which be accused for preaching shuld not be committed into theyr accusers handes.
The xiij. Chapter.

What

What reasō is it/ or what christ
ā will say/ that it is right lau
dable or lauful that whā ij.
mē be at any controuersie of
a matter of lyfe ād death/ the one shuld
be put into the handes of the other/ as
learned mē have had in times past with
Bisshoppes/ and yet have bene put into
their handes as presoners/ wherof dicō
se tymes deth hath ēsued/ as ther be exā
ples of late dayes? Was not one with ī
these ij. yeares murthered in the bisshop
of winchesters lodge? ād than the mat
ter was forged that he hanged him self.
Have ye not a lyke example of hunne al
so? and it is mervell/ that any that is in
theyr custodye/ is not eyther poisoned
or murdered/ were it not the highe pro
uidēce of god to preserve thē wherfor I
say it is not lauful/ that any parsō that
preacheth teacheth or writeth the lawe
of the Gospell/ shuld be put into the hā
des of the Bysshops/ with whome they
contend. And why shulde not both
partyes be put in preson/ tyl the matter
be tryed/ as well as the one? And if the
bishop=

fice/ for if he haue moze flockes thā one to kepe/ he wyll never feade them both well. And if that be not a liuig for a mā his wife ād his Chylderen/ as some be not/ than ioyne him to the next parish/ wherby the poze may be at lesse charge with the prest. The popish prestes wil make a mocke at this/ whiche hipocrites I sēd to the x. chapter of Mathew/ where Chryst saith to his Apostels and ministers of his cōgregation/ that they shal not possesse gold/ siluer noz brasse etc. how moch lesse then should they enioy their Inozdinate possessions? And euē as apryst should haue but one benefice/ so make that one mā/ of what degré soeūō he be/ shall hold ād kepe in his owne hādes oz occupieng no moze than one ferme maner oz lozdship/ beinga cōpetent liuing/ as of. xx. poūd yerly rent/ so that it may be lawfull for one mā to kepe ij. if they both together be not aboue. xx. Pound/ but no man to kepe. iij. be they never so small rent. This were a bzotherly ād Godly act. For by your opzest sozs ād ex. ozciōers how be the townes

and villages decaied? where as were viij x.xij. yea xvi. housholds ād more, is nowe but a shepehouse ād . ij. or. iij. shepardes. And one mā shal haue. ij. or. iij. such thigs or more in his hādes, that a poore mā cā scarcely haue ā hole to put ī hys head for these great extorcioners. So if ye seke this godly redresse, wher as ye haue a few in a contrey, which be inordinate rich extorcioners ād a great multitude of poore peple, thā shal ye haue but a fewe pore ād a greate noumber of a meane ād reasonable substaūce, ād fewe pore, ād lesse extorcioners, which wolde be no small ease to the Comune welch, here shal all Inclosers, grossers vp of fermes, extorcioners and oppressers of the comon welth, be offended at me and cal me heretick ād traitour, but all soche I sēd vnto the fifth chapter of the prophet Esaye, where he sayth, wo be vnto you which ioyne one house to an other, and bring one land so nye vnto an other til ye can get no more groūde, will ye dwell vpon the earth a lone et cete? ye extorcioners, learne to feare

God,

God/ and marke what/ and how vehe-
mently the holyghoost speaketh here in
the prophet/ wyll ye dwelle vppon the
earth alone? here is a fearfull sentence
for you.

Of the inhaunsing of the custome/
which is against the comun welth.

The.xx. Chapter.

Nother greuous burden
sprong vp of fewe yeares
past/ is the inhaunsing of
the custome of wares in-
ward/ which was grãted
for certein yeares to helpe the king to-
warde his warres/ and yet but vppon
a condicio/ that the king shuld be a shild
and defence of the marchaũtes goodes
against all pyrates and robbers vpon
the sea/ and to make thẽ good such goo
des as shuld be taken. And now it is
not holden for certein yeares/ but as it
were for ever. And from a subsidye/ to
a custome/ and yet the marchaũts not
defended accordyng to the comnãt ney-
ther/ wherby many an honest marchãt
hath bene vndone. This burdẽ is not

preiudiciall to the Marchaũtes onely/ but it is to the great Dammage of the whole realme also. For why? al wares be raised therby v. in every hundreth ãd somme moch more/ so that the comens bye al things so moch the derer. I thik if the kings grace knewe what a burdẽ it is to the commens and with what evel wyl his marchaũts pay it/ he wold/ I doubt not/ be contẽt with the old subsydy/ that is to say/ a certein of euery fardell/ chest/ maund/ bale or what soeuer it be/ as was in old time and as it is in flaũdres/ and over all the Emperours lãdes at this daye. Oh that men which be about a king/ wold be as ready to geue counsell/ to do rightuousnesse ãd to seke discharge of theyr prices consciẽs and the wealth of his soule/ as they be to enueugle him/ to yoke his comens/ seking the onely proffit of the body/ as though there were no world after this or as though the king of all kinges sawe no further thã a mortall prince.

agod=

A Godly advisement/howe to bestowe the goodes and landes of the bisshops.

The xxij. Chapter/

ALthough there be many godly minded/ I trust/ in the parliamenthouse/ which can deuise wayes ynough/ to ēploy the goodes and landes of Bisshoppes/ deanes/ canōs/ and chantryes/ to gods glory/ to the comē welth/ ād to the help of the poore (as there are wayes ful many/ who so lysteth to study them) yet I thinke my self bound/ partly to writte myne aduise/ in some thinges which be moost nedefull. First part of thē may be distributed to the pore maydens mariages ād poore householders as to the Blind/ Sicke and lame onlesse it be the one halfe of the place to come to the kīges Grace/ for this Purpose that it be turned īto the coyne of the realme And of their temporals/ let. viij. or. x. poūde ād not aboue of euery hūdreth/ be graūted to the king/ that he therof may haue homage/ as chefe lord ād king/ as reasō

is. And to ease the comēs of subsidyes whan nede shall be / that the pooze and middel sozt of the People may be eased therby / the reste to be employed vppon pooze Cities ād townes / ād to the pzo-uision of the poze / as part of it to be lēt to pooze occupiers / to every citie / accoz ding to the nomber of the occupiers in the same. And let every ocupier haue ac cozding to hys nede / ād every one to be bound bzotherly foz an other / ioinctlye to the King. That is to say / the whole town / as many as haue any part of the mony / and the first yeare to pay no en-tres / but every yeare after iij pound of every hundzeth pound / that the somme maye encrease and not decay. And ma-ke a pzouiso / that no cloth be made / but in cyties ād great townes / ād the town seale to be vpō every cloth / which town shall make good all such fautes as shall be found in their clothes. And agayne also / that the clothiers shall kepe no fer mes in the contrey / except ie be one foz hys owne pzouision / and thus shall ye haue true cloth made and every neygh-

bour

bour lyue by other. The lords and gentelmen by their londes / the marchaũt only by his Marchandise / the clothier by makinge of his cloth / the fermer by tyllyng his land / and breding etc.

Item part of these forsayde goodes may be employed to this vse / that in every hundreth / good towne or citie / certein houses be mainteined / to lodge and kepe pore men in / such as be not able to labour / syck / sore / blind and lame / ãd every one of them to haue wherwith to liue / and to haue poore whole womẽ to minister vnto them. And for Christes sake ye rulers loke vpõ your hospitals whether the pore haue their right there or no / I heare that the masters of your hospitals be so fat that the pore be kept leane ãd bare inough / the crye of the peple is heard vnto the Lord / though ye wil not heare. Now to our former Purpose agayne / let Physycians and Chyrurgians be founde in every suche town or cyté / where such houses be / to loke vppon the Poore in that Town / and in all other Joyninge vnto it and

they to lyue vppon their stipend onely/ without taking any pény of their poore/ vppon payne of lousing both his eares ād his stipend also. Jté in diuers head Cities and good townes let scooles be maintreined/ād lectures to behad in the of the .iij. tōges/ Hebrewe Greke/ and Latine/ and the readers to haue an honest stipēd. Jtem in every such cytie ād town to haue a certein nōber of poore mēnes Childeren/ founde of free cost/ tyl they be of good age and well learned Jtem the encrease of the mony that is to say .iij. poūd of every hundreth/ to be bestowed vpō poore couples at their mariage to begine the woryd withal. These wayes and such lyke/ may those goodes and landes be bestowed of another fort thā to find such a tort of belligods and pole stout ād stōg lorreis as ye haue done/ yea a sort of dyōken bussardes and thus haue the Germaynes (where as the gospell is receiued) bestowed the goodes and landes of suche Abbeys as they haue suppressed. And I thinke no godly hart can be against this deuise.

Now

Now therfore I exhorte the higher powers in the name of the euerliuing god that if they will not loke vppon the spiritualle extorcioners (I say bishoppes, canons and chaunterers) for the Zeale which they ought to beare to the cõgregation of God / neyther for the loue of God that they ought to haue to the comenwelth and to the poore / Yet let thẽ remember it for their owne welthes sake. And let the kigs grace cõsyder / how tyrãnously by the vertu of the wicked mammon they vsed part of his progenitours / kinges of Inglãd / as William Rufus / Henry the second and king Johan / rede the stories and ye shall se part of theyr knauerye / yet is the best made to cloke their wickednes. It were hard to say / whether they were the aucthors of the commocion in the noreth or no. I think it is as wel possible for the occeane Sea to be without water / as it is for them to cease musinge of mischefe.

A lamẽtacio for that the body ãd tayl of the pope is not banished with his name. The. xxiij. chap.

Dy

O My merciful father of heauē/ I cā neuer lamēt inough/ to heare the Gospell thus blas phemed/ to be named a thig rauling sedicio/ whā it is the only cause of concord ād peace in conscience vnto the faithfull. Yet these bishops/ deanes and canons of colleges/ with other the popes shauelinges according to theyr old wont/ shame not to blaspheme this holy word/ by al the subtle meanes that can be deuised. How besy were they to stey the putting forth of the greate bible and to haue had the bible of Thomas mathew called in/ but the lord strēgth ned the hart of the prynce to set it forth against their willes/ yet how shamfully haue they ād their mēbres in many pla ces of Englād driuen men frō reading the bible? yea ād Boner bishop of lōdon shamed not in the yeare a thowsand fyue hundreth and fortye/ to prison one porter and other/ for reading in the by ble/ which if it be not heresy to GOD/ thā what is heresy? And if it be not treā sō to the kyng to deface his iunctiōs/

than

than what is treason: and agayne / if it be not theft to the comō welth / to steale from thē their spiritual fode / thā what is robry ād theft: and even in the begin ning of the last parliament in the yeare a thousand fiue hundreth and. xli. how did they blaspheme / rage ād belye the ho lygost / saying it is not rightly trāslated / ād that it is ful of heresies and that they wold correct it and set out one rightly / soner can they finde fautes / thā amēd it. Who percepuith not your wicked itentes / that in the meane time ye loke for the death of the king / whō God preserue to his pleasure? O ye blind philistyans / the scripture is full of sentences / which teach men to knowe you / ād to beware of you. I cā not blame you / though ye fyght agaynst GOD and his Worde / to shut it vp frome the Peo ple / for why? Who so ever Readeth or Heareth the contentes of that Booke / and beleveth the holy gost / shall playnely see / that ye be the verye ennemies of God ād so shall cast you out of their cōscience / where ye haue long sitten in the

place

place of God/ wherby also ye shuld lose your great riches and auctorite/ which maketh you to roare like lions to teare like beares/ ād to bite like cruel wolues ād to sting like adders. No doubte one bisshop/ one deane/ one college or house of canōs/ hath euer done more mischefe agaynst Gods word/ and sought more the hinderāce of the same/ thā x. houses of monkes/ friers/ chanons or nūnes ever did. The kings grace begā well to wede the garden of Ingland/ but yet hath he left stādyng (the more pity) the most foulest ād stinkyng wedes/ which had most nede to be first plucked vp by the rootes/ that is to say/ the prickyng thistels ād stinking nettels/ which still standing/ what helpeth the deposing of the pety mēbres of the pope ād to leaue his whole body behid/ which be the pōpous bisshops/ canōs of colleges deanes and soche other? Surely it helpeth as moch as to say/ I will go kill all the foxes in .s. Johans woode/ because I wold haue no more foxes bred i all Englād. We say we haue cast the pope out

of

of Ingland / how so I aske ye / seing he
cam never in Ingland / howe can he be
cast out therfore? some will say yes. his
tributes ād other pollages be takē frō
him. Wel / thākes be to God we be som
what eased of our temporal and bodely
burthē. But there be greater thinges in
this matter / thā that / which will pōde=
red / we may say / ād lye not / that the po=
pe remayneth wholly styll in Ingland /
saue onely that his name is banisshed.
For why? his body (which be the Bys=
shops ād other shaueligs) doth not one
ly remaine / but also his tayle / which be
his filthy tradicions / wicked lawes ād
beggerly cerimonies (as .s. paul called
thē) yea ād the whole body of his pesti=
ferous canō law / according to the wh=
ich / iudgement is geuen thorow the rea
me / ād men condempned to death after
the prescript of it / so that we be still in
Egipt / and remayne in captiuitē / most
greuously ladē by obseruing ād walkig
in his most filthy dros aforsaid / which
is a misty and endles maze. And so lōg
as ye walcke in those wycked lawes of
Antychrist

an tythrist the pope and maynteyne hys knights the bisshops in such inordinate Riches ād vnlaufull Auctorité/ so lōge say I/ ye shall neuer bānyssh that monstruous beast the pope/ out of Inglād. Yea and it shalbe a meane in processe of tyme/ to bring vs into a tēporall bondage also again/ and to have him reigne as he hath done lyke a God. And that knowe our forked cappes right wel/ which thing maketh them so boldly ād shamelesly to fight of their Gods quarell/ agaīst christ ād his word. The bisshops of Ingland neuer toke so great paines to defende the pope and his kingdome/ as they haue done sins the kings grace toke rightfully frō hī his accustumed pollages/ which vsurpedly he had oute of this reame. To proue this to be tru what bloode haue they shed/ syns that tyme/ of the beloued seruaunts of the euerliuing God/ for preachīg/ teaching/ writting and walking in the truthe/ as Teukisbery. Bainam/ Frith/ Bilney/ Barnis/ Garet/ Jerō/ with diuerse other in kent/ salisbery/ ād diuerse other

places

places. And William Tindall the epos
tle of Inglād (although he were burnt
in Brabāte) yet he felt the bisshops bles
sig of Ingāld / which procured hī that
death / which he loked for at their han=
des. Nevertheles / I dout not / but that
all these be of the nomber of them / that
S. Jhon speketh of in the apocalyps=
which lye vnder the altar / till the nom=
ber of their brethern be fulfilled which
shalbe stayne for the gospels sake. I re=
herse not their names for any praise to
be geven to them / but that the congrega
cion of Christ may laude ād prayse the
euerliuing God / for geuing them grace
to stād so faithful in the lord to the ede
leavig vs the victory / which is part of
your spiritual cōfort. For God promi=
seth the preachers and ministers of his
woord / no other reward in this lyfe.
And thorow the preching of these pore
wretches (but out castes in the sight of
the worlde) he hath wrought this / that
where as the king was before but a sha
dowe / or at the moost but halfe a King /
now he doth whollye Raigne thorow
theyr

their preaching. writting and suffring. But now to the tyrãny of the bisshops/ ones agayn/ which beſydes the murthering of theſe saintes/ how haue they bewitched the parliamenthouſe in makig ſuch viperous actes as the beaſt of Rome neuer made him ſelfe? for the Pope neuer made the mariage of prieſtes/ to death ād ſuch other. Thus by your ſubtilties and mooſt crafty wyles/ ye make the peple to abhorre the name of the POPE of Rome for a face/ ād cōpell them to walke in al his wicked lawes. And the worde of God which we ſaye we haue receiued is not nor can not be ſuffred to be preached and taught purely and ſincerely/ without mixig it with your inuented tradicions and ſeruyce. For who ſoeuer doth (ſtāding faithfully to it) he ſhall die for it. Thus you may ſee/ that the thinge whiche we ſaye that we haue caſt of/ we receiue/ cheriſh maintein and walke therin/ and agaī that thing which we ſay we haue receiued/ by the craft and tyranny of the biſhops/ is abhorred/ deſpiſed/ taken for

a ſeruy=

called new learning/ ād mē be dziuē frō
it for feare of losse of goodes of punisshe
mēt of body/ ād dāger of death so weake
ād fraple is our flesshy. What a lamē ta-
ble thing is this/ that men shuld be dzy-
uen frō the gospell of Chzist/ the glādde
tidings that bzingeth peace i cōscience
to the faithfull/ that is forgeuenes of
sinnes in Chzistes blode. By these frus
tes al mē may know/ that they be moze
natural to their wicked father the pope
thā any childe can be to his naturall fa-
ther. And that shal the reame fele at the
cāge of a pzince oz at such time as they
loke foz/ onlesse God of his very mercy
bzeak the wicked coūcils of thē. What
is the cause/ that the bisshops be so dily-
gent to sitt so often vpon the vi. wicked
articles/ but only that they be a stablis-
hing of the popes auctozité/ be thou sus
re? Nowe therfoze/ that same God wh
ich gaue grace to Achab to harken vnto
the voyce of Elyah/ the. iij. of the kings
the. xviij. to the confounding of the fal-
se pzophetes/ gyue our noble kyng that
same grace/ if it be hys Godly wyll and

pleasure to harken to the godly learned
to confoũd ād destroye all the false pro-
phetes in Ingland: and than I am su-
re there shall not be remaining one pō-
pous bysshop in the realme. Wherfore
to open the cōclusion of this litle lamē-
tacion, if ye will bānish forever the an-
tichrist the Pope out of this realme, ye
must fell downe to the groũd those rot-
ten postes the bisshops, which be clou-
des without moisture, ād vtterly abo-
lysh al ād every his vngodly lawes de-
crees, Traditions and Ceremonyes
without significations, for they waite
but for a tyme, to robbe som noble man
of his wit, as they wold haue doé with
the Markes of Exetor. This is as su-
re, as Wynchester receaued a letter frō
the pope at his bei[illegible] at Regēspurg. Wel
these filthy dregges ones expelled, thā
make no lawes but such as shalbe agre
able to Gods word, and so shall ye dri-
ue out ātichrist ād his membres, or els
neuer, ād thus we shal not only avoide
our temporall boundage, but also our
spiritual captiuité, which thig is most
to be

to be desyred. And surely seing there is no powr vppon earth aboue the tempo ral/ to redresse cyuile maters/ comē wel thes/ and to chaūge wicked lawes and euell customes ād in asmoch as the hy= gher Powers be fullye certifyed by the scripture/ that as the pope is ēnemy to the Gospell/ so be his childeren the bys= shops (which thing is open and mani= fest to as many as will not wilfully be blind) therfore/ I say/ I cā not see/ how they can suffer thē thus to reigne/ perse cuting the setters forthe of the gospell/ but that they be partakers of their ini= quité/ and sprynkled with them in the bloude of the rightuous.

A comparison betwene the doctrine of the scripture ād of the Bisshops of In= gland. The.xxiiij. Chapter.

NOw wyl I speke no further against the particular Pope for asmoch as euery bisshop is now a Pope. And that ye maye the plainlier see/ that the proude Prelates the Bisshoppes (I meane) be very antichristes/ as is their Father

of Rome/ I wil recite certei doctrines of the Scripture manifestly taught by the holy goost/ the Prophetes/ Apostles and by Christ Jesus him selfe. And cõpare them with the doctrines of the bishops/ ād thou shalt manifestly see/ that their doctrine is as directly against the holy goste as is light against darkenes First the scripture teacheth one god only thorout the Bible/ and the Apostles refused to be worshipped/ as the .xiiij. of the actes of the Apostles doth manifestly declare/ where Paul and barnabas rente their Clothes/ cryenge vnto the People why do ye this? we be mortall men lyke vnto you/ turne from these vanities vnto the liuig God .etc. Likewyse the Aungell refused to be worshipped of man. Apocal. the. xxij. with diuerse other testimonies as the. xx. of Exodi/ the Psalmes. lxvi. and. lxxxvi. And agayne/ Images are forbiddē thorow the scripture and hated of GOD whych cõmaundeth vs/ that we shulde not ones bowe vnto them/ Exodi. the iiij/ and. xx. Leuiticus/ xxvi. And Salomon

lomon curseth both the Image and the maker therof/saynge/the seking of thē to be the beginnig of whoredome in the xiiij. Chapter of the boke of wysdome. Furthermore reade the. xliij. chapt. of Esay. and I doubt not/but if thou beleuest in God/thou wilt not worship nor knele afore any Image/for all the goodes in the world. But now contrary to thys doctrine/our forked Chananites the pōpous bishops teache vs to worship many goddes. If any mā aske me how I proue that/I answere/what a multitude of holydays haue they made vnto sainctes/as to the Virgin Mary Paul/Peter/James Johan/Corpus Christi/etc. For what purpose do they hold those holydays/but only to honor them as Goddes? Doo they not make men to fast their euens as though they were goddes? Do they not teach vs to praye ād to crye to thē for helpe? Come to the labor of a womā that is a pharisey/and thou shalt heare her cry ād call for helpe more on the Virgin Mary/than she will vpō the euerlyuing God/who

is the only creatour and saviour of the
virgin/ and that moost blasphemously/
saying/ our lady haue mercy vpon me.
And lykwise vpō other of gods creatu
res. Now in these days they wil say ha
ply/ we teach not to worship thē as god
des/ but as mediatours. I tell the that
is also a false ād a deuelish doctrine. For
the scripture saith/ there is but one Me
diatour ād Intercessour betwene God
ād mā/ Iesus Christ/ the.i. to Tim. the
ij. Heb. the iiij. the.ij. of Ihō. the ij. the
Ephe. the.iij. S. Paul did wel to name
Chryst that we may knowe/ who it is/
though the Bisshops will not for theyr
offerings sake/ and therfore they wold
haue many mediatours. It is euidēt al
so/ that they teach mē to worship Ima-
ges/ for euery Church is full/ and specy
ally.i. mary ouerye in southwarke/ for
gilded Images. And although by the
vertu of the kinges iniunctions diuer
se Idolles/ be taken away yet/ Bonar
byshop of london by the counsell of co
le his trayterous Popishe Chanceler/
one of Pooles right scolars/ although
he

he came frō hi vnder a pretēce/ to be his depute as his frutes declareif they indifferently were loked vppon by his deuelish coūsell/ I say/ his master shamed not/ contrary to the same iniūccions to set vp other in their places/ as in the body of Paules church/ where as stode ā Idoll of the virgin mary/ of his feruēt chacité toward the maitenaūce of Idolatry/ that it shuld not otterly decay/ ād of his cold loue/ ād fauour toward the kinges iniunccions/ set vp in the same place an other Idoll of. S. Ihon baptiste. And winchester at his beig at Ratyspone/ caused an Image to be gylded/ and payd for the gilding of an Idol/ named the schone mary/ that men of al naciōs being there/ might se/ what fauour he bace toward his princes iniunccios Do they not by these actes condempne the kinges deposing of Idols as moch as in them lieth? O pryue traitors ād opē Idolatres. Ye will say they be bokes for the vnlearned/ ād therfor necessary/ But how cā that be necessary/ which the holi goost so diligētly forbiddeth? Answere me cole with thy popish canō

lawe? Agayne/ God in the old lawe ap=
poited the seuēth day to be kept holy/ cal
led the Saboth daye/ for the which we
holde the Sondaye/ which our forefa=
thers ordeyned in the steade of the sater
daye/ that the people shulde come to the
Tēple to heare Gods worde preached
in theyre mother tounge/ wherby they
were edifyed to walke in amendmēt of
lyfe/ and to brynge fourth the frutes of
our fayth/ that is good workes appoi=
ted in the scripture/ onely to Gods ho=
nour and the proffit of our ueyghbour
but yet not to kepe it so Idelly/ that af=
ter we haue heard? Gods woorde/ but
that we myght doo anye nedefull busy=
nes vppon the Sondaye/ as well as o=
ther dayes. And as for our holy dayes
of our owne inuentyng/ in whyche we
worship the creatures of God/ the lord
hateth them as appereth plainly in the
first of Esay. Yea God abhorreth them
saith the proph. Amos. v. And Paul re
buketh them that kepe such holydayes/
Gal. iiij. saying/ ye obserue dayes et cet.
I am afrayde least I haue bestowed la
bour

bour vppō you in vayne. But our Idle Bishops contrarye to the scripture before recited, haue brought vs in bondage, that in maner the fourth day in the yeare they haue made holy day, and not to God only, as all men knowe, but to his creatures, ād how do the people halow thē? In cōmig to Church to a sort of dōme ceremonies, and to hear moth inuēted seruice, in a straūge tong which they vnderstand not, nor yet .x. among an hundreth of thē selves. And thus the people depart the churche as ēpty of all spirituall knowledge as theye came thether, and the reste of the day they spend in all wanton and vnlaufull games, as dyce cardes, daleīg with womē, dāsing ād such like. But if any man do any bodily work, thogh very nede for the maītenaunce of his liuing cōpell him there vnto, he shalbe punished ād called heretike to. And not withstādīng this, they are contēt with (thanks be to GOD) that if such an heretyke woorke everye sunday in the yere, though it be on Easter day, for the kinges grace, or by hys

com=

cõmission / it is no offence / but lawfull / as though it were lawfull for the kyng to breake Gods cõmaũdment. But for all that / if they fered not more the king than they do God / they wolde punnish them also. O ye moost suttell and wylye theues / what kyng or Emperour / yea what Bishop or Apostle / can dispense with Gods worde / which he eyther bid deth or forbiddeth? Wher as christ saith thou shalt not put away thy wife but onelye for adulterie / can all the whoole worlde (O ye Antechristes) dispense with me to put awaye my wife / but for that cause onely? If ye beleued rightly in God and lyued in his feare / ye shuld dispẽse therwith for none other cause. More ouer the scripture teacheth vs / mariage to be istitute of God / Gene. ij. And honoured of Christ with his presence and first miracle / turning water into wyne / Joh. ij. And as paul saith Let euery man haue his wife to auoyd fornicacion. i. Cor. vij. marke / he saith euery man / here is no man except. For it is honorable saith Paul to the heb. xiij

the

the bed thereof vndefiled. And in the primatiue church it appeareth/ that the Apostels had wiues as Peter ād Paul as before rehersed/ and Paul calleth it a deuelliſh doctrine to forbid mariage to them that haue not the gift of chastité. And yet not with stāding our lechetous bisshops/ or rather sodomites/ as chaste as a lautbitch/ take it for a vyle ād an vnholy thing/ for they forbid thē selues ād all that bear the marke of the beast antychrist to mary ād haue procured death to thē that seke rather to mary than to burne/ but to kepe whores their owne lawe permitteth. Steuen gardner/ which was the chefe causer of that wicked act/ is it not manifest and openly knowne/ that he kepeth other mennes wiues? which I could name/ ād wyl do here after/ if he leaue not his shamles whordō. If all the bisshops of Ingland were hāged/ which kepe harlots ād whores we should haue fewer pōpous bisshops thā we haue. Mel you bishops which had your maried wiues at the makig of that wicked act/ ād put

them

them a way for feare/ loke wel vpon it/ for ye had bene better to haue suffred death/ thā so cowardly to deny the law of the lord. Wherfore I aduise you in the name of the lord/ bitterly to repēt with Peter/ taking better hold/ ād receiuing your wiues agai/ yea though ye shulde geue ouer ād forsake al your pompous auctorite and vayne riches. And stand fast to Gods word/ euen in the face of princes/ as did the apostels/ the Chriſtē bisshop. S. Ambrose/ with all the fayth full for frō the beginning. Remember what Christ saieth/ he that denieth me before mē/ hi shall I deny agayn before my heauēly father. And agayne/ he that holdeth the plough/ and loketh back is not mete for me ād such other. For if ye stop your mouthes/ your talente shalbe taken from you/ and geuen to him that hath.x.

Agayne the scripture teacheth vs to confesse our sinnes onely vnto GOD with a repentaū hart/ and to loke for absolucion of them thorow Christ. Dauyd confessed him to the

lord/

lozd/ Psalm.xxxij.and.li. Manasses made a right confessiō/ as appeareth in his prayer. If we so cōfesse our selues/ we shall gladly forgeue euen our ennemies. And in thus cōfessing our sinnes to the lozd with a cōtrite hart/ repēting ād turnig frō our sines/ all that we haue dōe beforze/ shal no mozе be thought vpon/ but separate frō vs/ so farre as is the east from the west/ as sayth the prophet. And whan wi offend our neighbours ād brethern/ wi may not only cōfesse vs vnto the lozd/ but also vnto thē whō we haue offēded/ ād be reconciled one to an other/ as Christ teachech vs in the.v. chapter of Mathew/ and James also in the.v. chapter of his epistle. This cōfession taught vs the holy goost long beforze antichrist had foūd out that filthy auricular cōfessiō to his gresly shaueligs which was not from the beginning/ neyther shal be to the ende. They teach men to poure their sinnes in to the eares of their generation/ that they may sit in the cōsciēce of mē wher as God alone shulde sit. And agayne/

they

they heare gladly the cõfessiõ of harlo
tes, that they may knowe where to sp
de. And the sines beig poured i to the
eares by mouth, not regarding the rep
tauñce of the hart, yet they take vpon th
to forgiue such sines, where as it is th
office of God only to forgiue sine. An
they do both robbe God of his offyce
ãd also deceiue the pore blind peple, wh
ich thinke thẽ selues to be healed, wha
they remayne lepers still. For their m
lice remaineth styll, euen agaynst they
frendes many times, ãd that for sma
maters, notwithstãdinge their cõfess
on. As for the key of binding ãd losing
the greatest part of thẽ knowe no mor
what it meaneth, thã a busard. Oh y
blasphemers, what ground haue ye t
stablissh your auricular cõfession? Ha
ly ye wil alleadge that place, where a
Christ sent the lepers vnto the prist, lu
ke the. xvij. which maketh as much fo
that purpose, as to lay an onyon to m
litel figer for the tothache. For Chri
sent them to the prystes, onely to offe
an oblacyon after the Lawe, ande tha
th

the Prystes myght see / that they were whole / and so after certeyn dayes to be kept in for a trial / which expired ād thā they beig foūd whole / the prystes might admit them to com into the company of the whole people agayne. Reade the. xiij. ād. xiiij. of Leui· ād thou shalt perceue the same. Christ heled the people of dyuerse other diseases as of the palsy / blody flixe / possessed with Deuels ād soche other / yet he never sēt none to the prysts but the lepers onely / which he dyd / bycause it was so appointed of GOD in Moises lawe.

Item Christe teacheth vs howe we shuld pray not with moche Babling / as the heathen doo / thinkyng to be heard for their moche Babyng sake. Mathew the. vi. (yet ought the prayer of a Christyā to be continual as he sheweth by an Example of the lendinge of .iij. loaues as luke declareth very playnly in the aleauenth Chapter / ād agayn by the parable of the iudge luke the. xviij. Chapter) but we must pray in Lyftig vp our Myndes vnto our Lord God /

and

and we must regard/that our mouthe
spirit ād hart be eleuated to gether mid
fully in faith/for God is a spirit ād wil
be worshipped in spirit ād truth/Jhon
the.iiij. This techeth vs the scripture/
but our forked hipocrites teache vs to
nomber our prayers/to say so many la:
dies Psalters with long mattens and
euensonges and that all in latin/which
the lay people vnderstand not. How cā
we pray/or worshyp god a right/whan
our hartes knowe not yf our mouthes
lauded God for his bñfites already re:
ceyued or els that we demaunde any pe
ticion? Against such kind of prayig. S
Paul fyghteth with the swoord of the
spyrit in the.xiiij.to the corinth. And al
so the prophet Esaye in the.xxix.chapt
sayig/In vaine doth this people appro
che vnto me with their Lyppes/their
hart being farre away frō me etc. But
our shauelinges teach yea and cōmaūd
their shauelings/that they be bound to
ouerronne their seruice from the begin
ning to the ende and than good inough
wher soeuer the hart be/but if ther lack
but

hart be / but if there lacke but one verse vnsayd / they haue a grudge of cõscience and meane that all their labour is loste for the which cause I my selfe i my dayes haue sayed many times .ij. hundreth and fifty aues to one ladis Psalter because I wold be sure to say inowe. For soth it may well be called liplabour.

Item the scripture teacheth vs what true fast is ād how to fast / in the .lviij. of Esay / that is to say / let thē out of bōdage which be in danger / to breake the oth of wicked bargās / to let the oppressed goo frē / to deale thy bread to the hūgry / to bring the poore fatherles to thy house / to couer the naked &c. For such fast / Christ offereth vs the kīgdome of his father / Mathe v. xxv. Which teacheth vs also / that whan we faste / we shuld not fast to be sene of mē but vnto the father / Mat the. vi. But our bellygoos teach / yea cōmaūd vs a contrary fast / appoītig vs dayes to abstayne frō flesh. To the which fast / not onely the strōg / lusty ād helthy parsō is boūd but also the sicke / poore ād nedy / which hath

scant nature to beare the body. And th
ough he hath not eaten a good meale n
viij. dayes before, yet must he fast their
poited dayes. And that not ōly to the h
nor of GOD, but also for the honor o
the saints his CREATURES pe
and some also for the honor of the pop
as the Imbrig dayes, so loth be the b
shops that their fathers antichrists r
membraunce should decay or be forgot
And where as Christe, Teacheth, no
to fast to be sene af mē, they wyl haue a
the world to knowe whā they fast, fo
they proclayme it opēly always in th
church the sonday before saying, suche
day ye shal fast in the worship of this o
that. s. And yet though he haue abōdā
of fysh, so that he surfet or drink till h
be dronke they passe not, nor their law
reproue hi not. But though very ne
cessité cōstraine a poore mā to eate a mo
sel of flesh vpō their appoited dais, he i
an heritck, ād must do penance. And
he will sticke to it that he may so doo b
Gods lawe (as he may in dede) he sha
dye therfore. Is not this a Miserab
thyng? No Manne denieth this, the

if any man fele his flesh prone and rea
dy to a wickednes/it is necessary for hi
to absteine frō meates/ not onely flesh
but all other meates that may prouoke
him to any concupiscence vntyl he haue
mortified his flesh ād made it subiect ād
obedient vnto the spirpt/ but this must
not be done onely vpō certein appoin=
ted dayes/but every day thorout his ly
fe whan soeuer he shall fele his flesh so
enclined ā d bēt. And their fast shalbe a
remedy/to swage the raging of his flesh
And it is good to be vsed of sigle parsōs
ād of such as be absent from their pok=
fellows/and pricked to filthines. And
this is the fast whiche. s. Paul speaketh
of vnto the Colos. Mortifye your mē=
bres vppon earth et c. but to teach/ that
mē are boūd to forbeare or absteine frō
meates more one particular day thā an
other/or more frō one kid of meate thē
frō an other(seing God hath created al
to be receued wyth thākes geuing)it is
a deuelish doctrine/as Paul witnesseth
the. i. Timoth. iiij. Item Chryst
sayd vnto his Apostels/which were bis
shops of his Church/that they shuld be

seruaunts and ministers. and not I
les as ours be / saying / the kiges ād lo
des of the gentiles raigne ouer thē / ar
they are called gracious Lozds / but
shall not be so / but he that wyll be gr
test among you / shall be your minist
and he that wyl be chefe / shal be seruau
vnto all. Foz the sōne of man came n
to be ministred vnto / but to minister v
to other / and agayne / Chzist saith / th
foxes haue holes / and the byzdes of t
aper haue nestes / but the sonne of ma
hath not where to rest his head. Suc
possessioners were the Bilshops of t
pzimatpue Churche. Nowe ye ma
opēly se that our lozdly apostataes fr
Chzist / be nothig lesse thā ministers
Euangelicall bilshops. Foz they be m
sters / gouernours / rulers / lozdes / p
and most greatest lozdes. And they w
be cōmissioners in maner in every t
pozall mater. And they be also of pzi
ces ād kinges councels ād āba ssadour
foz pzinces. But wo is vnto that cit
town / cōtrey oz realme / wher they ru
in coūsel. And comēly it spedeth vnha
pe

pely to that realme/ were they be ambaſ
ſadours/ ſhortly after. For ſome miſche
fe followeth more or leſſe/ or els they fai
le of their purpoſe/ as ſome did within
theſe. iij. yeares/ thankes be vnto god o=
nely therfore. And wher as Chriſt had
not where to hyde his heade/ how cõtra
ry be they vnto hi ād to his apoſtles alſo
whoſe ſucceſſours they wyll be called/
whā they be nothig les. What lords ha
ue more gorgious houſes thā they? yea
fewe lords like them. What a cocatrice
ſight was it/ to ſe ſuch an abhominable
ſort of pōpous biſſhops in lordly parla
mēt robes as wēt befor the kig at weſt
mūſter the. xvi. day of Januari i the ye
re. 1541. euē to the nōber of. xviij. wher
as. iij. were inough to poiſon an whole
world: what godly redreſſe/ to ſet forth
the chriſtē religiō or reformaciō of thi=
ges for the comē welth cā ther be hoped
for/ wher ſuch a ſort of vipers be ād ſpe
cially where they beare ſuch a ſwig/ as
wincheſter doth/ to whō the greteſt nō
ber of the biſſhops do leane: how blīd be
the tēporall rulers ſtyll/ to ſuffer ſuch a

kinge

kingdome to raygne amongst them
Every manne maye see/ howe vnlyk
they be vnto paules mynde. i. to Tim
the. iij. who saith/ that a bisshop must
the husbād of on wife. Now it is euid
they wil no wiues/ but whores as ma
ny as they lyst/ ād if any of chrystes by
shops take a wife/ after the. ij. warnin
they wil burne hi. Honestly apparele
saith Paul/ ād how piedly go they lyk
mōmers/ disgised frō the comō people
paul saith/ harberous of whō/ of the p
ore: no/ of whō thā: of lordes knighte
ād mē of law/ that they may defēd thei
porisih kingdō. Paul saith/ apte to tea
che/ but they beadle/ ād teach nothing
ād if they teach ānything/ what teac
they: euen that Paull writeth of vn
Timo. the doctrine of the deuel/ maki
the word of God of none effect thoro
their tradicios. Paul saith/ not geuē t
filthy lucre. But where are so couetou
wretches i the world/ as our shauelig
are: he that denieth thē but one grote/ o
that whych they do but say to be ther
right/ how wil they tolle hi i the law: y
they wil serue hi as: they serued maste

honne/or els bring hi to the fier. Now all men may se that their qualities agré with paules descripcion/as rank poyso doth with wholsó remedy. Item the scripture teacheth vs to beare the crosse of Christ/saing let every man take hys crosse and follow me etc. ād it teacheth vs that crosse to be all maner of aduersite and tribulació/which we shuld bear for the Gospels sake after Christ al the daies of our lyfe/as Christ saythe in the.ix.of Luke/who soeuer beareth not his crosse daily/can not be my disciple. And for this cause.s. Paull reioysseth so oft in his epistles/of that crosse which he receyued for the Gospels sake in the.ij.to the Cor.the.xi.Galla.vi.ād in diuerse other places. But our forked ād open pdolatours teache no such crosse but because christ suffred death vpon a crosse(which is rotten many yeres agoo)they wyll haue men to worship all crosses which be but limilitudes of the crosse that is rotté. And how force they al mē to crepe vnto that cros at easter: ād if they ccepe ād geue no money/they shalbe coūted heretikes/thus for lukers

sake/ the greasy canonistes nosell the pe
ple i ydolatry. O my lord/ how hast thou
plaged the worlde for Idolatry/ fornis
cacion ād adultery? which our bilshop-
pes can not se/ because they can not spi-
ritually perceue a ryght/ the bñfite that
we receiued only in Chzistes blode tho
row his passion. But they must haue a
crosse of siluer ād gold borne before thē
which they worshippe/ for they must se
wi h their corporal eie/ that which they
worship But what sayth the scripture?
who hath sene the similitude of god at a
ny time? they wyll not beare that crosse
of Chzist/ that Paul speaketh of/ the. vi
to the Gal, but they wyll crucifye vnto
deth al those which wold beare that cros
se. Now most dere chzistiās ād specially
ye burgesses of the parlamēt/ here I has
ue bzefely touched certei thigs/ how ād
w hat the holy scripture techeth thorow
the holy gost spoken and wzitten by his
prophetes/ Euāgelistes ād apostles/ ye
and by his deare sōne also our onely ād
full redemer Iesus Chzyst. Also I ha-
ue touched as bzefely as I can/ certein
things

thigs how ād what our bisshops teach whose doctrine is as directly agaīst the scripture of God / as antichrist may be against Christ. And as they agre in these fewe things / so do they in all other. Serch the scriptur / ād thou shalt as easely know the ēnemyes therof / as thou mayest know a foxe by his furred tayle. Howe cā God ād mammō agré? no more surely cā the pōpous bisshops agré with the Scriptures because it bewraieth thē / it calleth thē rauenīg wolues in shepes clothīg / Math. viij / Eze. xxij. Zopho. iij. And do not their qualytés in alpoīts agré with wolues? for as lytle pité haue the bisshops vpō a righe precher / writer or professour of the gospell as hath a wolf vpō a lābe in his hōger. There be exāples Inough in our dayes / how they haue cōstreyned certe īmē to recāt. And where as the holygost sayth that they shall come in shepes clothing / do not they come vnder the color of gods word to cōfoūd both the word and Christ therto as moch as lythe in thē? I wold fayne axe a question / whe

thir

ther those that persecut or those which are persecuted / be more lyke Wolues: Thou seest / that those which be persecuted are very poore men in the syghte of the worlde (although they be rich in God) ād neyther they nor none of their Doctrine neuer persecuted Man vnto deathe / they haue no rule / no power no toth / no horne / no sword / no lawe as bisshops haue. But the forked persecutours haue vnreasonable riches ād power of the sworde / i. their hōs. The pore for the bloude of no mā but are cōtent to spend their own blood / to call all men vnto Christ by his word with the losse of their lyues. Wherfore if thou be not wilfully blind and a member of Antichrist / thou mayst easely perceyue / whych be wolues ād which be lāmes. The scripture calleth thē also dragōs / lions Bares / ād such other names as in the viij. of Da. Apo. xx viij. Eze. xxij. and in diuerse other places ād all for their crueltes ād other correspōdente qualities whiche I will no further prosecute at this tyme / because the matter is endēt y nough without any further declaratiō

Abrefe rehersal/cõteyning the sõme of al that is hetherto spokẽ. The xxv. cha

Now to touch the conclusion of this my complainte/ the effect is this/ that the body of this ce ame/ I meane the comynaltye/ so is oppressed and ouerpocked/ as fewe Realmes vnder the sõ be/ by wicked Lawes cruel tirauntes which be extorcioners of the comẽ welth. For al men are geuẽ to seke their oune priuate welth only ãd the pore are nothinge prouided for. We remayne also and continue stil in a perpetual bondage and spiritual captiuitẽ for asmoch as we walke in all wicked lawes/ moost fylthy tradicions. and beggerly ceremonies of Babilon/ Rome I meane/ which the bisshops of the reame cõstraine mẽ vnd̃ the payne of death to obserue by force of their inordinate ryches ãd vnlauful aucthoritẽ. Al which abuses here in mencioned and innumerable other/ which be ĩpossible for me to remẽber/ for the loue that ye haue vnto god/ ãd for the hope that ye ought to haue in the merits of Christs bloude al ye lordes/ knights/ ãd burgessis/ seke to re-

dzesse thē/ ād let all things be reformed/ ād set forth by the touchstone/ which is Gods word. So that frō hence forth the glory of God may be sought in all things/ as ye haue in time past sought the glory of mē. And where as ye haue sought every man his oune priuate or particular welth/ now seke your neyghbours welth as your oune. And where as ye haue bestowed moch riches vpō the dead/ ād clothed stocks and stones/ now bestow it vpō the liuig pore saynctes/ which be the Jmage of God as the scripture teacheth. And let all thinges be done of zeale onely for Gods truths sake. And thus ye shall please God/ and cause him of his mere mercye to withdraw his wrath/ yea rather his iustice frō vs/ that is to say innumerable plages hāgig ouer our heads ād bēt against vs. which we haue rightfully deserued/ for castig a side gods word/ ād folowig our oune Jmaginaciōs. But in case ye wil not so do/ seing God hath so many ways warned you (as by his ministers preachers ād writers) but wil stil play

the

the cananites ād tirānies/no doubt euē as God is God/so loke for some of the plages of Egipt/which he will sodenly lēd vpō you/whā ye thike least vpō thē. Yea all the exāples of the bible declare/ that without diligēt reformaciō ād profoūd repētaūce/the realme of Englād aboue all other reames vnder the Sōne hath most rightfully deserued to be plaged/ād that very shortly. For why? at this day the extorciō ād cruelnes of the tēporall rulers is so com to pas/that in maner every one of thē is becom a very Nero. And the yokes of the lawe be so heuy that no faithful christē mā is able to bear thē. As for adultry ād Idolatry which ever stāke in the syght of God/I thike, ther was never realme vnder the sōne might so wel be cōpared to the lād of Sodome ād Gomor as the realme of Englād. And further to declare the likelyhode of your ponisshment/howe hath the worde of God bene preached ād set forth by writers? so sicerely ād so aboūdātly/as neuer was more in any reame. And the ministers of God i that

office

office haue bē so suttily persecuted/ād so cruely murdered as was neuermoze in cité noz reame/no noz in Jerusalem which is repzoued in the scripture foz killing of the pzophetes. And all the examples of the Bible declare/ that wher the Woozd of GOD goth befoze and is not receiued noz no amendement of life following therupon/ the plages of God followed euermoze

Agayne an other lykelyhode that ye shall not escape your rightfull punisshement/is this. Many yeares past what tranquilité hath this reame beē in: ād what troubles of late hath God so Fatherly pacified: that we might euidētly se/ that it was hys wozke/ and no mānes. And all to haue bzought vs vnto repentaunce. Agayne what plēté of cozn and aboūdāce of other things haue we had these fewe yeares past: so that all thigs hath bē at a wōderous lowe pzice/as I thik was neu sene in Inglād/ but onely foz that that rentes be so inhaunsed. Marke this/ and ye shall perceiue how ioitly it agreeth with the vif-

fas

fat oxẽ which betokened a thing of plẽ-
ty/ but looke what followed. viij. leane
oxẽ/ Gene. xlj. wherfoze as is sayd/ thes
things be surely bẽt against vs/ ād must
of necessitẽ come vpō the reame/ onlesse
God turne his iustice into mercy. But
I aduise the (o) Inglād presume not
thou therupon/ and say not/ but thou
art wazned/ Wherfoze awake from thy
slepe/ that thy blode com not upō thine
oune head. The euerliuig God who of
his iustice most righteously plaged Je-
rusalem/ and of his moost fauourable
and abōdant grace shewed mercy vnto
the citē of Bethula/ that most mercifull
God graūt vnto the people of Inglād
such lyke repentaūce as had the Niniui
tes/ and to bzing fozth the frutes of the
same/ turning frō their wicked wayes
as the Niniuites did. If thou so will/
oh mercifull lozd God/ so be it. The
grace of our lozd Jesus Chzist the loue
of God and the fellowship of the holy
gost be with you al/ wherby ye may tur
ne frō all your abhominatiōs to the es
uerliuing God. So be it/ so be it.

FINIS.